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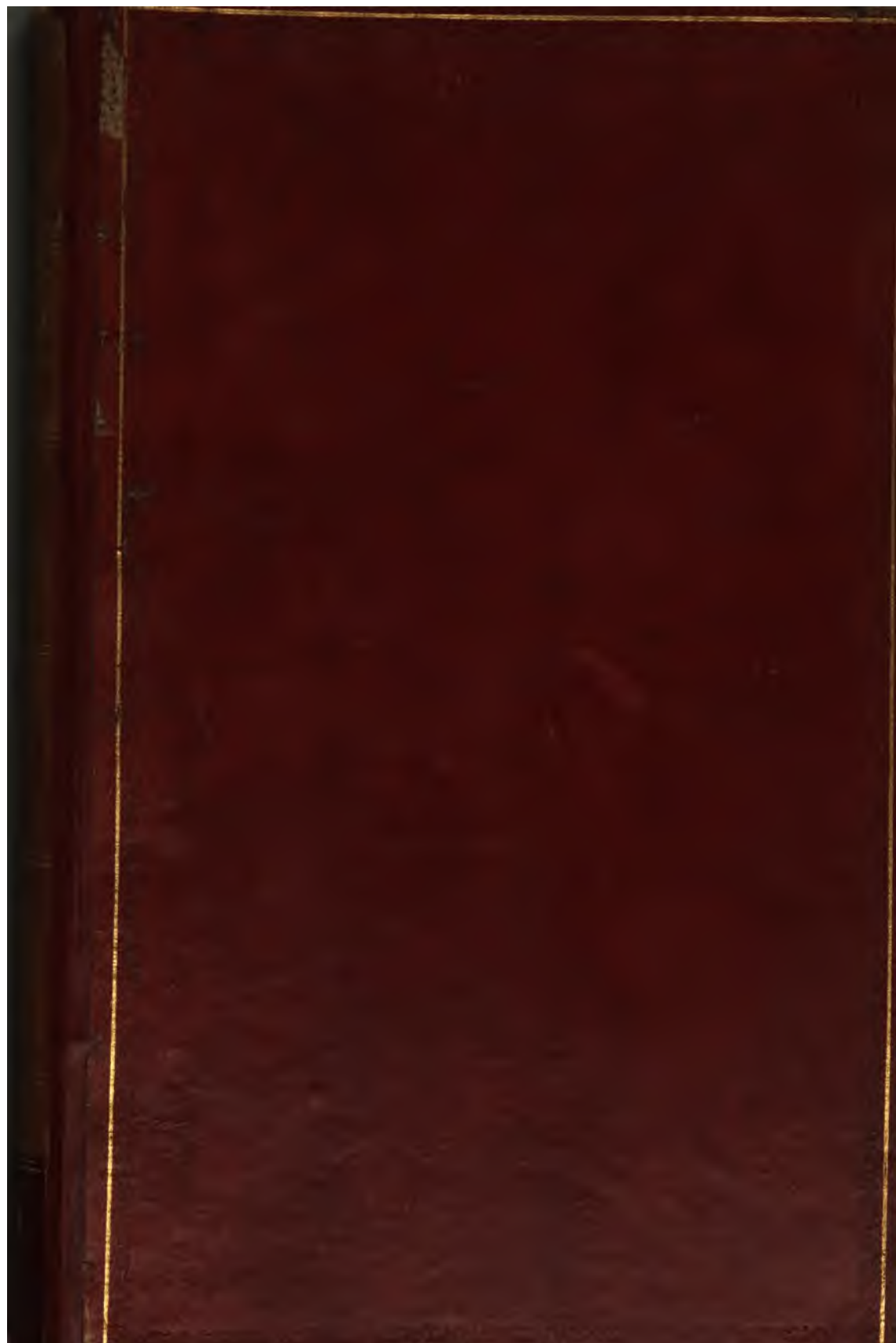
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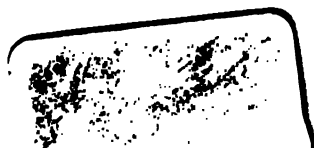
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AN ABRIDGEMENT
OF
JOHN WROE'S
LIFE AND TRAVELS;
ALSO,
REVELATIONS ON THE SCRIPTURES,
AND
VARIOUS COMMUNICATIONS,
GIVEN TO HIM BY DIVINE INSPIRATION,
From the conclusion of 1822, to the conclusion of 1834,
LIKEWISE,
SEVERAL PROPHECIES,
WITH THEIR FULFILMENT,
PREVIOUS TO AND DURING THE ABOVE PERIOD.

FOURTH EDITION.--VOL. I.

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JOHN WROE'S LIFE AND TRAVELS,

&c.

CHAPTER I.

INTRODUCTORY ADDRESS.

It is manifest that a great outcry has been long since raised in the land against JOHN WROE, a part of whose life, travels, and communications are now introduced to your notice, as well as against those who dare to be so singular as to think, believe, and act with him.

By many they are reputed as the filth and off-scouring of society; and from the treatment which some of them have received, there is reason to conclude that, were it not for the protecting care of the Almighty, and the good laws of the realm, they would all long since have been extirpated from the earth! But this appears to have been the case in all ages of the world.

The ancient prophets suffered much, not merely from the openly profane, but from the professed worshippers of the God of Israel. Jesus, his apostles, and primitive followers, had more to contend with and to suffer than generally falls to the lot of man. Some said of the Lord Jesus Christ, "He is a good man;" but others replied, "Nay, but he deceiveth the people." John vii. 12.

At one time "All bare him witness, and wondered at the gracious words which proceeded out of his mouth." Luke iv. 22. But by and by "They rose up, and thrust him out of the city, and led him unto the brow of the hill, whereon their city was built,

that they might cast him down headlong." 29th v. By some he was declared to be mad, and that he acted under satanic influence. "He hath a devil and is mad; why hear ye him?" John x. 20. And surely human nature, continues the same, "The carnal mind is enmity against God." Rom. viii. 7. "And, as then, he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now." Gal. iv. 29.

The rulers, scribes, and pharisees were some of the bitterest enemies of Jesus and his disciples; and there has been lamentable proof that some of J. W.'s greatest opposers and enemies have been found among the more learned and moral portions of the community. He and his doctrines, &c., are condemned by many who have never conversed with him on religious subjects, nor read any of his books, or examined the grounds of his visitation. You are requested to set aside your preconceived opinions, and observing Nicodemus' words, "Doth our law judge any man before it hear him?" John vii. 51.

Pass regularly through at least the commencement of this work, and inquire, Would you be willing to expose yourself to as much derision, persecution, inhuman treatment, and dangers by sea and land, in support of your religion, as he and his friends have done, in continuing to speak and act as they consider themselves required by the Almighty to do? Perhaps it would be too great a trial for your faith and feelings to contend with!

Did the outcry raised against Jesus, and his rejection by his countrymen the Jews, prove that he was not the true Messiah? When Judas betrayed him, and Peter denied him, with imprecations, and all the disciples forsook him and fled, was this a proof that he was an impostor? When an uproar was raised against Stephen, (see Acts vi. vii.) did this prove him to be a blasphemer or an impostor? When the self-interested Ephesians perceived that their craft was in danger, and raised an outcry

against Paul, did this prove him to be a deceiver? No! nor could the self-righteous moralists, and the learned doctors, with all their weight of influence, crush or stop the progress of that work which God was pleased to carry on by the instrumentality of a few humble and illiterate individuals; not indeed educated in the great seminaries of the day, but endued with power from on high; not skilled in the logic or philosophy of the times, but declaring the great truths they were commanded to publish, with plainness and simplicity.

Can the reader be offended with the great and self-existent I AM for selecting his own instruments? Or have you forgotten that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence." 1 Cor. i. 27—29. "For with stammering lips, and another tongue, will he speak to this people." Isa. xxviii. 11.

How solemn are the words of the apostle, "Beware therefore, lest that come upon you which is spoken of in the prophets: behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts xiii. 40, 41.

It is a most glaring fact, that even in this thinking and enlightened age, any person professing to foretel future events, or advance doctrines at variance with the current opinions of the religious teachers of the day, will be certain of meeting with every species of calumny from the religious world, and of insult and persecution from the ungodly; some concluding that such a person is deranged, or a teacher of false doctrines; others exclaiming, "Away with such a fellow from the earth; for it is not fit that he should live." Acts xxii. 22. How strictly true are the fol-

lowing words, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead?" Luke xvi. 31.

It may be inquired, can any unprejudiced reader assert, after consulting the following passages of Scripture, that the spirit of prophecy was, or was designed to be entirely withheld after the death of the apostles? "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos iii. 7. "The secret of the Lord is with them that fear him, and he will shew them his covenant." Ps. xxv. 14. "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens I will pour out my Spirit in those days, and they shall prophesy." Joel ii. 28, 29. "Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come." John xvi. 13. "And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom, &c. To another prophecy." 1 Cor. xii. 6—12, 28, 29. "Knowing this first, that no prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i. 20, 21. "Follow after charity and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. xiv. 1. "If anything be revealed to another that sitteth by, let the first hold his peace; for ye may all prophesy one by one, that all may learn, and that all may be comforted." 30, 31 ver. "Let us prophesy according to the proportion of faith." Rom. xii. 6. If there were

to be no true prophets in the latter days, why should we be warned to beware of such as are false? "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matt. vii. 15, 16, 21, 22; and xxiv. 1—13. "For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take heed: behold I have foretold you all things." Mark xiii. 22, 23; 2 Pet. ii. 1; 1 John iv. 1. "But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Dent. xviii. 20—22.

It has been, and can be proved, that several of J. W.'s predictions have been fulfilled, some of which will probably be laid before you. Say not with the king of Israel, "But I hate him, for he never prophesied good unto me, but always evil." 2 Chron. xviii. 1—7.

We read of two young men in the days of Moses, upon whom the Spirit of the Lord rested, and they prophesied: "And there ran a young man and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua, the son of Nun, the servant of Moses, one of his young men answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." Num. xi. 27—29.

May the children of men, instead of being influenced by that spirit of sectarianism, self-confidence, and self-righteousness, so prevalent in the present

day, (which leads them to oppose, with so much warmth, everything at variance with their own views and opinions,) attend to the words of their Bibles: "Prove all things, hold fast that which is good." 1 Thess. v. 21. "Charity suffereth long and is kind, charity envieth not, charity vaunteth not itself, is not puffed up. Thinketh no evil: endureth all things." 1 Cor. xiii. 1—8. "With what measure ye mete, it shall be measured to you again." Matt. vii. 2.

We must either entirely deny revelation, or acknowledge, on the authority of the Scriptures, that God frequently revealed his will to his servants in different ages of the world, in the most plain and familiar manner; also in trances or visions, and by the instrumentality of angels. This is so self-evident, that it requires no proof to any person who believes the truth of the Sacred Volume, and is even superficially acquainted with its contents. For instance, refer to Genesis iii. 9—19; iv. 6—15; vi. 13—22; vii. 1—4; viii. 15—22; ix. 1—17; xii; xv; xvii; xviii. 1—33; xix; xx. 6; xxii. 1—16; xxviii. 13—15; xxxi. 24; xxxii; xxxv. 1—13; Exod. iii; vi. 1—13; 1 Sam. iii. 1; Prov. xxix. 18; Isa. i. 1; xxi. 2; xxix. 11; Lam. ii. 9; Jer. i. 2—4; Dan. ii. 19; vii; viii; ix; x; Micah iii. 6; Matt. xvii. 9; Luke i. 22; Acts ix; x. 17; xi. 5; xii. 8—15; xvi. 9; xxiii. 8, 9; xxvi. 19; xxvii. 23; 2 Cor. xii. 1—9; Num. xii. 6; 2 Chron. xxvi. 5; Ezek. i. 1; viii. 3; xiii. 16; xl. 2.

A much greater number of references could be introduced to prove the truth of what is advanced; and if the Lord is pleased, according to promise, to reveal himself in a similar manner to any individual in the present day, will any presume to declare that person to be mad, or an hypocrite, or a deceiver, and all this on the assertion of others, and without convincing proofs of the truth or fallacy of their statements? "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord."

Isa. lv. 8. Beware lest thou be found a despiser of his word, who says, "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause, to decline after many to wrest judgment." Exod. xxiii. 1, 2. "Thou shalt not bear false witness against thy neighbour." xx. 16. Read Acts xxiii. 1—12., and see 9th verse, "We find no evil in this man: but if an angel or spirit hath spoken to him, let us not fight against God."

CHAPTER II.

*His Birth—Education—Occupation—Marriage—
Disasters—Severe Illness—Visions.*

HAVING so far cleared our way, we proceed to state that John Wroe was born in a small village called Bowling, in the parish of Bradford, Yorkshire, September 19th, 1782, and was baptized in the church of that town.

The time allowed for his education appears to have been nearly lost, for on leaving school he could only read very imperfectly; and it was concluded, from his apparent want of capacity, that he never would become a scholar, the truth of which conclusion has been fully verified.

He was brought up to the same employment followed by his father, who was a master collier, farmer, and worsted stuff manufacturer. In course of time his father gave him a share in his business, and an article of partnership was drawn out, but never signed. His brother Joseph afterwards joined them as a partner, but the more laborious part of the trade was attended to by John, who being determined to save money, applied himself with great labour and assiduity to the accomplishment of his object, but unforeseen occurrences took place, which straitened them in their circumstances. This was to him a time of trial, and the treatment he met with from his father and brother imbibed his sorrows, and has frequently led him to reflect on the hardships Joseph had to contend with in consequence of his dreams; but the Lord permitted all this to occur, doubtless for some good purpose; perhaps to prepare him for his mysterious ways of dealing with him.

John's grandfather declared that the Lord would

raise up a minister from among his offspring. In consequence of this impression, John's father named his youngest son Thomas, which was his grandfather's name, and educated him for the ministry, but was prevented from applying to the Archbishop of York for ordination, through the persuasion of the vicar of Bradford, and another person, by reason of an impediment in his utterance.

John and his father, in course of time, quarrelled, in consequence of the latter having sold a large quantity of goods to Joseph and John Sykes, of Leeds, contrary to John's wish, for which he said they would never pay, and so it proved.

John then concluded on commencing some line of business on his own account; he employed a person to settle their books, and on doing so the balance was much in his favour, notwithstanding the great loss he sustained.

After leaving his father, he was for a short time with his cousin; but being informed that the occupying tenant was about to leave the farm in Tong Street, he applied for and took it.

Next morning he went home to his father, who informed him that the bills received in the above transaction, (and in consequence of which they dissolved partnership,) were returned. His father wished him to go to Liverpool on this business, and he went; but during his absence, the tenant of the farm alluded to brought John's father a letter from his landlord, directing it to be delivered to John; but they had matters so arranged that his father got possession of it, instead of himself, and held it for three years, but John occupied the house; however his father wished to dispossess him, in order to give it to his brother.

On going from his own house to Adwalton, on a Bradford fair night, in order to pay money, he was attacked by two men, who treated him very ill, and robbed him of his book containing eighteen pounds. After much difficulty the robbers were secured and

committed to York Castle; they were clearly identified, and would have been convicted were it not for the perjury of some of their associates. One of them was named Thomas Bonner, watchmaker, of Pontefract; the other William Mc. Dowel, of the same place. They were, however, both transported afterwards.

Being now employed in the wool-combing business, he took some apprentices; but one of them, named Benjamin Lockwood, caused him to lose several hundred pounds after his apprenticeship had expired, for he bought a considerable quantity of wool on credit, from James Rusher, of Wakefield; and in some time Rusher induced John to write his name at the bottom of Lockwood's account, which was considered as becoming security for the amount. Lockwood had dealings with Rusher for two years after, paying regularly for such wool as he received, but allowed the original amount to remain due, and only paid the interest of it. He endeavoured to contract debts with several others, with an intention of absconding to America; he was arrested frequently in the same week. Rusher also had him arrested; John soon met with similar treatment, but was bailed, and Lockwood imprisoned; but he availed himself of the Insolvent Debtor's Act. The case came to a trial, and though the verdict was in favour of John, the expences he incurred exceeded £500.

He was about five years an housekeeper previous to his marriage with the daughter of Benjamin Appleby, of Farnley Mills, near Leeds.

In the year 1819 John was afflicted with a fever, and his life considered to be in imminent danger. He was attended by Dr. Blake, of Bradford, and Dr. Field, of Tong Street. The former told John's wife that there was no probability of his recovery, and advised her to prevail on him to settle his affairs. Concluding that his recovery was very improbable, he became much concerned about his spiritual interest, for all his deeds were introduced to his view.

He accordingly requested the Methodist preachers to visit him and pray with him, but they refused, although his wife sent to four of them. She then inquired of him whether she might send for the minister of the Established Church at Bradford. He replied, "It is now late; read one or two chapters for me, and I will see what I can do for myself;" but he found no comfort.

Dr. Blake attended him every day for three weeks; he was reduced almost to a skeleton. However, in the course of a few weeks he recovered from his bodily illness, but his distress of mind continued. He wrestled with God both day and night for several months, and sometimes walked up and down his own fields, with his bible, and sat under the hedges, and read easy passages, but continued destitute of comfort.

Soon after this he was visited with what are called trances or visions; (see Num. xxiv. 4; Acts x. 10; xi. 5; xxii. 17;) at the commencement of most of which he was struck blind and dumb; his eyelids became as firmly united as if they had naturally grown together; and his tongue fastened in his mouth, in which state he remained during the whole period of their continuance, which was sometimes seven, twelve, twenty-four, or thirty-six hours. After one of the trances he continued blind for six days, but not dumb.

Many remarkable events were revealed to him during their continuance, as well as afterwards, and which were accomplished according to his predictions. He then began to travel and act as a public speaker. While thus engaged, he made known such parts of the subjects communicated to him during his trances, as he considered himself directed to publish.

From the time of his being visited by the trances, (which he afterwards denominated visions,) he attended the meetings of the societies, believing in modern divine revelation and prophecy, as preparatory to the introduction of that great event known by the

term Millennium, societies which had espoused the writings of Joanna Southcott and George Turner, the latter being then alive, and looked upon by them as the Lord's servant and messenger, by whom he would from time to time make known his will to them; however, John Wroe did not become a member of any of the said societies at that time, nor of any other, and which was occasioned by the instructions given him in one of his visions, in which he was informed that after he had travelled for three years in England he should be joined to the Lord's people, and which people he then concluded were Jews, appearing to him with long beards.

Towards the latter end of the year 1822, the three years alluded to being then nearly expired, John Wroe was informed by an angel in vision that he was to be joined to the people with whom he had been assembling for some time, and to occupy the place of George Turner, then deceased. This information he received when in one of their meetings at Bradford, on a Sunday evening, and which he communicated to the society, but they received it at first with some degree of opposition, which, however, soon disappeared, as far as regarded the society at Bradford, and many others; but several continued to oppose, and consequently became separated from the rest.

The three years he considered to have expired on the 14th of December, 1822, at which time he accordingly became a full member of the said society.

He then by the direction of the Spirit, relinquished his worldly employment, became wholly engaged in the work of the ministry, and consequently left Bradford to visit all to whom he might be sent, and warn them of approaching events.

The most remarkable of his travels and voyages in the succeeding ten years, are those to Gibraltar, Spain, France, Germany, and Italy, in 1823; to Scotland in 1827, and Wales in 1828; the particulars of which, with those on other subjects, are given in their respective chapters.

CHAPTER III.

His Visions, with Explanations.

HAVING stated that John Wroe had been visited with visions, a few of which are here inserted. (See Num. xxiv. 4; Acts xxiii. 8, 9; xxvii. 23.)

When in one of my fields, and wrestling with God in prayer, I saw a vision, having my eyes open. A woman came to me, and tossed me up and down in the field; I endeavoured to lay hold of her, but could not; I therefore knew it was a spirit; after which, being laid in my bed, I was struck blind, and also dumb. This was at about two o'clock on the morning of the 12th of November, 1819. The sun and moon then appeared to me, after which there was visible a very large piece of glass; on looking through it I beheld a very beautiful place, which I entered. I saw a multitude of people, which no man could number. There came an angel, who became my guide, and said to me, "Thy prayers have been heard, but not accepted; for thou wert not like Abraham when he offered his son Isaac for a sacrifice, for thou hast withheld thine heart from the Lord thy God, but now thou art cleansed, spirit return unto thy rest." And as quick as lightning the following words struck forcibly upon me: "Though I walk through the valley of the shadow of death, I fear no evil, as long as the rod of thy word, and the staff of thy defence is with me." During the time I was in this situation, (being about twelve hours,) I knew what was passing in the room, and what every person said, and shook hands with them, expecting that I was immediately to leave the body.

On the 14th of November, 1819, at about ten in the forenoon, I had a second vision; was struck blind as on the first, and remained so for some hours. I

was as if travelling a long journey, and passing through a lane that I did not recollect, I beheld a multitude of beasts, and horned cattle, that could not be numbered; one differing from another in shape, size, or colour, looking downward and very harmless. They were all lying down, I turned round and saw one of a very great size, having a gold chain round its neck; its appearance terrified me much, so that I thought I shed many tears. I thought that I walked about a mile among these beasts, until I returned to my former place, where my guide met me. He then took me into a large place, where I saw a great number of books, placed on their edges, having gilt letters. There also appeared large altars full of such letters, but I could not read them. I begged that I might be enabled to read and understand what I had seen, and there appeared another, the letters of which were black print or old English, with the word Jeremiah on the top of it, and the letter L. I wrote on the wall with my finger at the time, as I lay in bed; the people who were present observing me, concluded that I wished to write. I was dumb, for my tongue was fastened in my mouth as before. They gave me a piece of board and chalk, and I wrote Jeremiah 50th chapter. I had never read this chapter, or heard it read, or seen it before, to my recollection; but when I came to myself, I could without looking at it, repeat nearly every word in it, and which indeed I did.

My guide turned to me and said, "I will tell thee the meaning of this chapter, thou shalt set up a standard, conceal not my words, but publish them in the streets; this chapter shall fall upon the land."

He then took me through a large passage, and I saw an innumerable company of soldiers. I also saw kings in chariots and on horseback, with stars on their breasts, and like men armed for battle; and I beheld another large body of men on the contrary side, but not in uniform; they had long beards, and were in front of the armed men; and a flash, as it

were issued from the clouds, and cut off all the men that were in uniform. I saw them and the kings weltering in their blood, which ran in streams; and my guide said to me, "This day is the battle of the Lord." Then there appeared another altar, with letters in black print, as before, and I saw Isaiah 55th chapter, and wrote on the wall as formerly. On being observed, a piece of chalk and a board were handed to me, and I wrote Isaiah 55th chapter. The angel said, "I will tell thee the meaning of this chapter: It is the time when the thousand years shall be revealed on earth, and at that time you shall want no king, every person will think himself lower than another. He that shall rule over you shall be King, and as he was seen going, so in like manner shall he come unto you." There came a gloom over the place, and I returned. In this vision I could not hear as before.

On the 29th of November, 1819, at ten o'clock in the forenoon, I was struck blind as in the former visions, and my tongue became quite fastened in my mouth as before. I saw angels who seemed to be all moving from one place to another; they held books in their hands, and turned the printed side to me, saying, "Canst thou read and understand them?"

My guide shewed me Moses and Aaron, with the twelve patriarchs; but Moses seemed to me to be the highest. I saw numbers beside, which were in companies, and in each company one shone brighter than another; the angel then said, "Thou seest how far one differeth from another in glory; it is according as they have spent their lives on earth."

I saw the throne of God, and the glory thereof; it appeared to me as a place arched with precious stones, which shone with such lustre that my eyes could scarcely behold it. There were numbers of angels on each side of the throne. My guide shewed me the Father and the Son in the midst of it. I then heard the sweetest music I ever witnessed, and which continued for some time. The whole company that

surrounded the throne sung as with one voice. Silence was again resumed, and I saw a white horse stand before the throne, and the angel said, "He that sitteth on the white horse shall judge the great whore which corrupted the world."

Angels then appeared with golden sickles in their hands, and my guide said to them, "Put forth the sickles, and gather the weeds from the corn, for the corn is nearly ripe." Then there appeared other angels, having sickles in their hands, which shone like silver, and my guide said to them, "Search the corn, until there be no weed left." He then turned to me and said, "Spirit, return unto thy body, and be not thou rebellious, like that rebellious house; but set up a standard in the open streets: conceal not the things which thou hast heard or seen." There came a darkness over the place, and I came to myself. I wrote the chapters which I have mentioned on a board as before; but could not hear anything that was said by any person in the house, during the period in which I heard and saw what is here related.

On the 14th of December, 1819, I was again struck blind, at about ten o'clock in the forenoon, and remained more like a corpse than a living man for twenty-four hours, when I came to myself by degrees, but continued blind for five days. After many things the angel said to me, "Thou shalt be blind for six days, and on the seventh day thy father shall come to thee and many people with him; he shall lay his right thumb on thy right eye, and his fourth finger on thy left, as a token, that he may remember his former sins and wickedness; and if not, it will be a witness against him at the day of judgment, and thou shalt receive thy sight."

He then conducted me to the place in which he had been with me in the third vision, and said, "I will now tell thee the meaning of the beasts that thou sawest. They are emblems of two things: the first refers to the government and the rich, that they

shall be brought low in mind: the second alludes to the thousand years of rest, when Satan shall be chained down, and his power of tempting man be taken away. I will also inform thee the meaning of the books which thou sawest; they contain the works of the world. The angels which thou beheld moving to and fro, descending and ascending, are the spirits of the righteous, which are striving with man against the spirits of the devil. The soldiers which thou hast seen, and the kings, &c., are the nations that will combine, one against another, to prevent any person from buying or selling but from them. The angels which thou hast seen with their sickles, gathering the weeds out of the corn, the weeds are the wicked, which shall be taken from the righteous. But before that day arrives, "Every one that calleth on the name of the Lord shall be saved:" and those were they who stood opposite the great army when the flash which thou observed came out of heaven and destroyed that army; but the others who had called upon the name of the Lord were not injured, but returned every one to his own land. And when the wicked are all destroyed, then will that righteousness be revealed which thou sawest, and all the crooked places shall be made straight, and the whole earth become more glorious than what was shewn thee at that time, and it will exceed the garden of Eden, and the angels shall ascend and descend, as thou sawest them, and God himself will reign over you."

He then said to me, "Thou shalt return, and publish what thou hast seen and heard, and be not thou rebellious like that rebellious house."

During the six days in which I was blind, my wife at one time was reading a hymn for me, and when she had read it, I desired her to read it again, but before she had done so I fainted, and saw the elements separated, and there appeared before me a large open square, I saw our Saviour nailed on the cross, and the tears trickling down his face, and at

that time I thought he was weeping for the wicked people upon the earth.

An angel then appeared, holding a man by a single hair of his head, who had a very large sword in his hand, which he waved backward and forward. I then saw a large pair of scales let down to the earth, and a great bundle was placed in one side of it, which I thought was the sins of the people, I then saw a great number of weights placed in the other, but the bundle was so much heavier, that the weights bounced out, and the scales were drawn up into heaven. Then the man that was held up by the hair of his head by the angel, brandished his sword six or seven times as formerly, and disappeared.

I afterwards saw Moses and Aaron, accompanied by a great number of people, attended by angels, and I heard such delightful music as it would be impossible to describe. There was darkness over the place soon after, and I lost sight of all in a moment.

He continued blind for exactly six days, and on the seventh his father came, according to what the angel told him; several persons were present in the house when his father placed his right thumb on his right eye, and his fourth finger on his left, and to the astonishment of all present he immediately received his sight. The moment his father placed his thumb and finger on his eyes he fainted, and beheld a very glorious scene. As soon as he received his sight, the people who surrounded him inquired if he really could see? He found that with one eye he could see as distinctly as ever, but with the other very imperfectly, occasioned, he believes, by a person having endeavoured three days before to force it open.

Samuel Muff, a spectator, says, "During the twenty-four hours that John Wroe was in this trance, reports of the circumstance frequently reached my house, adding that he was likely to die. I accordingly went to see him, and he came to himself when I was in the house, but was entirely blind.

On hearing my voice he communicated many things to me, which I cannot at present recollect, but I remember his having said that he was blind, but that he would yet see.

"He wrote me a few lines in the course of his six days blindness, desiring that I would come to see him at the time his eyes were to be opened, and which he asserted was to be at the end of the six days. The letter was sent to me by one of my neighbours, who declared he saw him write it; and stone blind as he then was, it is the best piece of his writing I ever saw. I complied with his desire, and actually saw his eyes open in the manner already related.

"After his father had placed his thumb and finger on his eyes, he appeared to me for some time as if he were dead. He afterwards came to himself, sat up in the chair, and his eyes instantly opened.

"He and I were brought up within a quarter of a mile of each other, and were school-fellows; but the master who instructed us never could teach him to spell or read, nor even to speak plainly."

Joseph Wroe, who is John's cousin, says, "The first time I met with John Wroe, after the commencement of his visions, which was in the street in Bradford, I said I have been informed that thou hast begun to preach? He replied, 'Well, I do not know much about preaching, but I have begun talking, and people may call it what they please.' I said in a contemptuous manner, 'I have also been informed that thou hast been visited with visions or trances: what hast thou seen?' He replied, 'I have seen a great deal too much to relate here.' He appeared reserved, and would say no more.

"Some time after this a person came to my house, and inquired of me whether I had seen my cousin John, adding, 'People say he is blind, and has been so for these three or four days.' I went to see him on the following Sunday, with many others. At his desire I led him to the door, and accompanied him

to the house of a neighbour, named Abraham Holmes; it was this man who wrote his visions, a part of which was done on that occasion. We delayed there until it was dark, and I led him back to his house. When I was about to return home he laid hold of my hand, and would not suffer me to proceed until I had promised him to return next day, as he asserted that he was then to receive his sight. I accordingly attended the next day; several persons did the same, and one of them said to John, 'Art thou not afraid that thou wilt never see any more?' He replied, 'No, I have not a doubt about it; I am as firm as a rock in the belief that my sight will be restored at the appointed time.'

"A few minutes before the time he requested that some person would lead him to a private place, in order that he might have an opportunity for prayer. I accordingly led him into the parlour, and withdrew. He soon after returned, and ordered a chair to be placed in the middle of the room, so that every person present might observe what was to be done. He then called his father, directing him to lay his thumb and finger on his eyes, and he did so. John said, 'You have done enough, take away your hand.' He then stretched his legs and feet, his head and arms fell back, and he fainted, and his countenance appeared like that of a person who was dead. He remained so for about a minute, when his eyelids began to move, and suddenly opened, he came to himself, and said 'I can see.' I inquired of him how wast thou before thy sight was restored? He replied, 'I got a glance of that glorious place, and at that instant my sight returned.'"

One night after he had received his sight, he prayed to the Lord that he would make known to him, in either visions or dreams, what religious sect he ought to join.

At about two o'clock in the morning, being awake, he saw on the tester of his bedstead a black board, on which appeared, in large gold letters, "A. A.

RABBI, RABBI, RABBI!" He awoke his wife, and told her what he had seen. He thought at first that Rabbi was the name of a town, and that he was perhaps to go to that town to declare what he had seen.

On the first of February, 1820, I had another vision, and was struck blind and dumb as formerly, and remained so for seven hours; the people say that during that time I trembled and perspired very much.

In this vision the same angel who was with me in former visions appeared to me, and took me into another kingdom, which he told me was Spain. I then saw thousands and tens of thousands of people collected together, one against another, both in uniform and otherwise; and I saw great numbers of people falling by the sword and other weapons. I saw a king in the midst of a large body of people, and saw his head struck off. The cries and shouts I heard at that time exceeded all I had ever witnessed.

In fulfilment of this, witness the sanguinary war in Spain, in 1823, and in after years by the protracted internal broils occasioned by the revolution, headed by Don Carlos, the previous king's brother.

"My guide then took me into another kingdom, (the name of which was not made known to me,) where I saw three trees grown up, which blossomed and came to perfection, bearing all kinds of fruit, and which remained on them. After these I saw three other trees spring up beside them; they blossomed, but the blossoms withered, the bark peeled off, and they were pulled up by the roots.

"My guide said to me, 'I will inform thee the meaning of these six trees. They are a resemblance of four things, viz., the wicked and the righteous; the wicked shall be removed from the face of the earth, and the other three trees with the fruit remaining on them are the righteous, who shall remain and inherit the earth. They likewise refer to

three years of plenty throughout the whole world; and the three trees which came not to perfection, are three kingdoms which shall not come to perfection. And as thou trembled so shall the people tremble; and as thou didst sweat so shall the people sweat with fervent heat this summer.'"

In proof of the fulfilment of which it has been observed, that the heat was so great in the summer of 1820, that great numbers of cattle dropped down dead.

On the 20th of June, 1820, I intended to go to Huddersfield, but it appearing likely to rain, and being in a delicate state of health, through persuasion of my wife I remained at home, went into my bed-room and undressed myself, on which occasion I was struck blind, but my eyes remained open. I cried out "Oh dear, oh dear!" which brought my wife to my assistance, and she conducted me to the bedside. I tried to put on my clothes but could not, and presently I fainted away; this was about nine o'clock in the morning; and, as I was told, I lay as one dying, until nine the next night, which was thirty-six hours. When I came to myself I was asked by the people in the house if I knew how long I had been in the state above described. I answered, "From morning to night:" on which I was informed by them that I had lost a day and a night. During this period I was visited by numbers of people, amongst whom were two doctors, who examined me; but they were utterly unable to ascertain the nature of my disorder, as they called it.

In this vision I was taken to a place, which I was told by my guide was Spain. I was afterwards taken to another place, and was informed it was Paris, in France, where I saw great disturbances, and soldiers killing the inhabitants; indeed the people of France appeared to be all at variance one with another; which vision was fully verified in April, 1834, by the riots at Paris and Lyons, which were productive of great slaughter to both parties.

I was afterwards carried by the angel into England, where I saw large bodies of clergymen collected; they disputed about their Bibles, until at length they threw them into each other's faces. This I saw in different parts of England, but particularly in London. The angel said to me, "These are the times spoken of by Daniel the prophet; but this which I have told thee of shall be sealed up to some, for a short time, until the Scriptures be fulfilled. Satan will influence kings and families that the Scriptures may be fulfilled."

In regard to the verification of the above declaration, we would request the reader to direct his attention to the political and religious convulsions which have since that date prevailed in many of the distinguished families of great Britain, the palace not excepted, and then consider whether similar events have occurred for many years previous.

"And as thou hast seen fathers and sons against each other, so will counties be divided, in sending their members to Parliament; and as they are against each other, so will the city of London be divided on some subject of great importance. I have something more to say, but will not make it known at this time."

This prophecy, like the foregoing, is, in regard to expression, far from attaining to its import; otherwise it only imposes on us as a prophecy what is common in every instance of an election for a member of Parliament, and could be no prophecy at all.

Therefore, in order to judge correctly when words are given as a prophecy, which literally mean no more than what is common, we must understand that it is in regard to something uncommon in the circumstances of the event adverted to that the prophecy consists. And hence, in the words before us, we must consider the existence of the prophecy in the intensity of the feelings, and corresponding actions of the contending candidates and electors of the different counties, and observe the extravagant

extent to which they have prosecuted them, in contradistinction to events of the same nature which occurred for a considerable length of time.

The same observations will apply to the predictions of our Saviour, in answer to the inquiries of his disciples, what should be the signs of the destruction of Jerusalem, and of his coming, and of the end of the world, (see Matt. xxiv. and Luke xxi.) the events which he introduces to their notice being only such as are of ordinary occurrence, therefore it could only be their greater frequency, the increased seriousness in their characters, and their productive consequences, which could warrant them as those alluded to; and in order to understand the Scriptures, a necessity is incumbent on each individual to make similar observations.

The first and last which I saw in this vision was Queen Caroline, who seemed to be full of sorrow and trouble; the angel said to me, "This woman shall not come to any harm, for he that has brought her here will defend her from all her enemies; he has brought her here to work a good work for the end, for the time of your redemption is at hand." Which was fulfilled in her acquittal.

The foregoing visions were published to the world immediately after he received them; but having been, as he asserts, commanded then to keep a part back, he now gives it as follows:—

"That the time he was to set up a standard in the streets was three years, wherein he should travel in England; and when he stood before the people he should have his hat on his head, and at the expiration of which he should go unto the Lord's people Israel, and sign with them, to the laws and statutes which the Lord gave unto Moses upon Mount Horeb."

The angel declared further to him: "Thou understandest very little to what thou shalt understand. The Lord will send me to prepare thy way in the hearts of the people, for those who are thine enemies

belong unto the vine. Thou shalt go into many nations, kingdoms, and states, and declare the last covenant that shall be made with man; for thou shalt be made an instrument in the hands of the God of Israel, and thou shalt stand with a rod in thine hand before kings and princes. And the God of Israel shall graft both houses together, and they shall become one rod, and there shall be one king over them all. Now spirit, return to attract thy body, declare what thou hast heard and seen, and be not afraid of man."

John asserts that in the Spring of 1820, the Spirit informed him that the death of Joseph Appleby, of Farnley Mills, near Leeds, (his wife's brother,) was shortly to take place; and that he was commanded to send his wife to communicate the intelligence to him. She accordingly went, and found that he was very ill in bed, her mother being present, and to whom she first disclosed her painful errand, would not permit her to enter her brother's apartment. He, however, recovered at that time; but soon after, being at a feast at Bramley, some of the party, who, it would appear, were acquainted with the circumstance, made allusion to John Wroe as being a false prophet, which observations were met by Joseph with merited reproof. Before dinner was finished he was again taken very ill, on which he proceeded home, and died the same night.

Papers from Joseph Wroe and William Muff, of Little Horton.

On a Saturday afternoon, in the Spring of 1821, John Wroe, on taking his combed wool to his employer, (who was his cousin, and of the same name with himself,) was refused by William, his cousin's son, the right of his turn in delivering his work, and was consequently necessitated to delay until the rest of the combers were dismissed. John remonstrated with him and the foreman on the injury he must

sustain from their unjust conduct; but he was answered with abusive language, adding that he should not receive any more employment from them, for he was fitter to preach for his living than to work for it. His cousin having at last taken in his work, then refused to pay him his wages, until he brought his combs, which he did on the following Monday morning; when, on doing so, he received additional abuse from them. John had a vision, and fell against a sheet of wool, but in a moment recovered himself, and then calling on all in the warehouse to pay attention to what he was going to say, he expressed himself as follows: "Take notice of this young man; he will never take in any more work, nor pay any more wages." He was immediately taken ill, and continued so about nine months, when he died; and neither took in any work nor paid any wages posterior to John's making the above declaration.

John was also informed by the Spirit that the foreman would not long survive his master's son; and this also was fulfilled, for he died in about a year after. And previous to his death, he emitted such a stench that no person could endure to be near him.

John asserts that on a particular night, as he lay awake in bed, he heard a noise as if produced by dry corn falling on his room floor, and also felt some fall on his bed; his wife heard and felt the same. This was succeeded by a high wind by which much of his corn, then in ear, was shaken off and lost on the ground.

In the year 1822, when his corn (red wheat,) appeared above the surface of the earth, he had it shewn in vision, fully grown, with three ears on each stalk. When it came into ear it was so in reality.

The wheat from which it was produced was such as was used by his father for many years, but he never had an increase similar to this; nor had John any other afterwards.

Ears of this wheat were taken into different parts

of the kingdom as a curiosity by several persons, and sown in their ground, but it invariably produced no more than one ear on each stalk instead of three. Some of it was also kept for a time by the committee of our friends in their room at Bradford.

John having experienced several severe losses, (as already adverted to,) the profits arising from his crops that year enabled him to discharge most of the debts he had contracted.

On the 14th of August, 1822, about eight o'clock in the morning, as John Wroe sat in his house in conversation with John Hill, Robert Fox, and Samuel Binns, he asserts he heard a voice, three different times, saying, "Go to my people Israel, and speak the words that I command thee!" It continued speaking for about a quarter of an hour, and was then succeeded by beautiful music, which was loud enough to be heard at a great distance.

He inquired of the forenamed persons whether they heard anything, which they answered in the affirmative, and appeared alarmed; one of them said, "The voice came from beneath the second bar of the fire-grate." John said, "This voice is not come for my sake, but for yours."

CHAPTER IV.

His Travels to various parts of England, Scotland, Wales, France, Spain, Italy, Germany, &c.

IN the former part of the year 1820, John Wroe, by command of the Spirit, visited the Jews at Liverpool, distant about seventy miles. He proceeded on his journey destitute of money, and travelled by way of Huddersfield, a distance of ten miles, where he became acquainted with three Methodist preachers, who proposed many questions, which he answered; they then contributed to his assistance, and he proceeded to Manchester, twenty-five miles further. Here the person with whom he lodged, understanding he came from Bradford, inquired if he knew John Wroe? Having answered in the affirmative, the inquirer continued, "What sort of a man is he?" John replied, "Some give him a very indifferent character, but time proves all things."

He further inquired whether he himself were the man? On giving his answer he was told that he should be welcome to both victuals and lodging gratuitously during his continuance in the town. Such a proposal could not but be truly acceptable, his stock of money being now reduced to sixpence!

The following evening he called at the shop of a Jew, at which there were several other Jews, to whom he introduced the object of his visit, which they treated with ridicule and contempt. He told them he had a visionary view of the Synagogue at Liverpool, whither he was now going. They inquired whether he had not been there already; he answered in the negative; but on describing to them its interior and exterior, they told him that he had been often there. This greatly strengthened his faith as to the divinity of his visions and mission. One of the said

Jews kindly offered him the accommodations of his house, which he declined accepting, preferring a continuance with the person who had received him with so much cordiality. He, however, accepted of a shilling from him; and previous to his proceeding on his journey, he received five shillings from the friends of the person with whom he lodged.

When in the packet, on his way to Liverpool, he declared to the people the information communicated to him by the Spirit, which excited much astonishment among them.

When at his lodgings in Liverpool, he was offered accommodation in that way from a gentleman, (whom he afterwards learned was a minister of the Established Church,) but which offer he declined.

On the following day he obtained an audience of a number of Jews, at one of their houses, where he was kindly treated; and on Saturday attended the Synagogue, in which a strong contest occurred between him and the Rabbi, who, he asserts, had several times denied being at home when an interview was requested. After a delay of four days in Liverpool he returned home, the whole of his money being sixpence, with which he walked until he approached Manchester, and on the following day he received assistance from a fellow traveller.

Two months having elapsed since his return from Liverpool, he undertook a journey to London, (distant about two hundred miles,) in obedience to a command delivered to him in the following manner: One morning, previous to rising from his bed, the room door, which was closed, opened of itself, and a noise resembling a strong wind went through the passage into which the door gave entrance, and was succeeded by a voice uttering the following words: "Go thou to the Jews at London, and declare the words which I shall give thee!" His wife arose, and finding the door still closed as she had left it, was much alarmed. John had also a message to de-

liver to Queen Caroline, then on trial before the house of Peers.

At the commencement of this journey, one shilling was the whole amount of money he was able to command, and which he at first resolved to leave with his wife, which resolution, through her entreaty, he subsequently changed. He had his luggage lodged with his wife's brother at Bradford, to be forwarded by wagon to Manchester. However, on his arrival there he found it had not been sent, for her relations wished to prevent his proceeding on his journey, but being written for by some of the Jews, it was conveyed by the coach free of expense; the Jews also paid his coach-fare to London.

On his arrival in London, he conversed with a number of gentlemen at the *Swan with Two Necks*, opposite to which he obtained lodgings, and made them acquainted with his intention of visiting the Queen, when some of them observed that it would be impossible for a person of his appearance to obtain admittance to her.

Two days elapsed before he delivered his message, on both of which he waited in front of the house of Lords until the close of their proceedings, and the Queen's departure for her lodgings, but was so much overcome by the varied appearances of earthly greatness that he despaired of approaching her person, and meditated on returning home; but on the third day, as the Queen was entering her residence, (the mansion of Lady Anne Hamilton,) the Spirit of the Lord falling on him, he felt as though he could have walked over the people's heads, and immediately followed her, and accosted her in the following words: "I have a message unto thee, O Queen!" She answered, "Unto me?" John answered "Aye;" when he delivered to her a letter, in which she was informed that if she would obey the commands of the Lord he would deliver her. He also gave her a copy of each of his books of visions.

He then took his departure without any person

speaking to him, and returned home by water free of expense. His money was now reduced to three half-pence! The captain of the vessel was William Dunhill, of Selby; they first sailed to Sheerness, where John told the captain that he had deceived him, for he gave him to understand they were sailing direct to Hull. The captain, smiling, assured him that he should not experience the want of anything. They then sailed for Maidstone, and shipped a freight of Fuller's earth.

John declared to the captain, that for telling a lie he would not be able to accomplish his voyage to Hull as soon as he expected; neither was he, for they were fourteen or fifteen days at sea, during which time John had the steerage of the vessel allotted to him, and he declared he never wrought harder in his life.

On approaching Hull, the captain sent him on board the Selby packet, and gave him a shilling for his passage; also a letter addressed to his parents at Selby, desiring them to give him his supper, lodging, breakfast, and a shilling; but entering into conversation with a Scotch gentleman residing at Bradford, he invited him to an inn, where he remained until after breakfast next day, and then walked to Leeds, a journey of about twenty miles. On entering into conversation with a Methodist, and informing him, in answer to a question, that he was John Wroe, of Bradford, he conducted him to his house, where he was invited to dine. He also gave him five shillings, which, on his return home he shewed to Abraham Holmes' wife, who was then at his house, so that she might bear witness that the Lord had not suffered him to return empty.

On the 14th of December, 1822, [this was to John a memorable day, it being on the same day in 1819, that his six days of blindness commenced,] he left Bradford at two o'clock in the morning, with an intention of visiting the different societies professing faith in the writings of Joanna Southcott; also the

Jews and others, in this and other nations, accompanied by William Muff, of Little Horton, to defray his expenses and keep his accounts, he being commanded not to touch money.

Although we are guilty of a digression, it will not be improper to observe, that at the approach of the period of John's commencing this journey, his wife, having three small children, appeared desirous of dissuading him from it, but he was warned by the Spirit that if he yielded to her solicitations the consequence would be death, which warning was accompanied by illness, attended with an inflammation of the kidneys. He was visited by two medical men, the opinions of whom were that nothing but death could terminate his sufferings. His wife, alarmed at his perilous situation, now became willing that he should follow the dictates of the Spirit, entreating the Lord to restore him to health, so that he might be enabled to proceed on his intended journey. A fortnight having elapsed in his illness, he became better, and proceeded from his house, assisted by two men, one of whom was James Harling, of Huddersfield, to the house of a relation, (Joseph Wroe,) distant about a mile and a half, where he told William Muff, his intended companion in his travels, that he (William) would leave him.

He then proceeded to a meeting held by the friends at Bradford, which was also attended by individuals from the neighbouring societies, for the purpose of celebrating the commencement of his journey. It commenced at twelve o'clock at night, and continued without intermission for thirty-six hours, corresponding to the period he was in a vision on the 20th of June, 1820. The time was employed in preaching, accompanied by prayer, singing, and music, in the first of which John participated, the whole being agreeable to the previous directions of the Spirit.

Publicity having been given to the holding and occasion of this meeting; it was attended by many

of the public; several were collected in the street, and on leaving it John and his friend were immediately surrounded by the multitude, who followed them for about a mile, pelting them with stones, sods, &c., accompanied by threats to kill him, &c., unless he returned. However, he and his companion succeeded in escaping from their enemies by turning out of the highroad, but not before he had been so seriously injured as to be unable, for some time, to travel more than a mile in an hour.

When they had proceeded about thirteen miles, John was unable to walk further, and William Muff became so much discouraged that he left him to remain all night at a house by the way-side, and proceeded to Colne, their destined place for that day. John, however, arrived there next day, and told the friends that he knew on the previous night that William would have given anything to have been back again in Bradford, the verity of which assertion the latter acknowledged. In the afternoon they addressed a large congregation assembled in the open air.

From Colne they proceeded to Liverpool, where they arrived on the following Saturday, and attended a meeting of the Jews at their Synagogue. At the conclusion of the service John began to speak, on which the Rabbi said, "Well, Wroe, have you been dreaming again?" John answered that he had not been dreaming, but had a message from God to them, and continued to address them. The Rabbi went away, but soon returned, and reproved his brethren for stopping to hear him.

From Liverpool they proceeded for Ashton, but when within a few miles of their destination, William Muff was taken so ill that he returned home, and John arrived at Ashton alone.

On Friday John proceeded to Manchester by boat, in company with Samuel Entwistle. Being seated, there sat two Jews opposite them, who appeared engaged in serious conversation. Entwistle could

not understand what they said, but John said he did, and accordingly entered into discourse with them; they seemed much impressed with what he said.

A gentleman ridiculed and upbraided the Jews with having crucified our Lord, on which John espoused their cause, and reminded him that the Gentiles had no more to boast of than the Jews, for they were both partakers in the guilt of shedding his blood. The gentleman observed that it was not so, for the Jews condemned him.

John said, "If I say unto you, Rob or murder that gentleman, and you do it, whether shall you or I be taken for the crime?" The gentleman answered, "I shall be taken." John observed, "If so, the Gentiles are taken, for they held the sceptre of the law of their country, and not the Jews, for the Jews cried, 'We have no law to put any man to death, but he ought to die.' The Gentiles fulfilled what was written of him: "And shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him." Matt. xx. 19. This silenced the gentleman, with which the Jews seemed highly pleased."

On their arrival in Manchester, they met a number of Jews at the house of the Rabbi, (the service in their Synagogue being over,) when John had communicated to them the object of his errand, they seemed much astonished at the information he conveyed, as well as at his appearance.

He arrived at Hull in the third month, [Here he began to discard the names of the months, and to distinguish them by their number, as most generally done in the Scriptures,] where he was taken very ill on the 21st day; the family with whom he lodged considered him to be dying, and called in the head physician, who asserted he would die very suddenly; but John declared that he would be in the Jews Synagogue on the following day. The people requested him not to speak so foolishly; however, he was so far recovered as to fulfil his declaration, and

was said to resemble a lion much more than a dying man.

The Jews called him an impudent man, and threatened to throw him headlong out of the Synagogue, and attempted several times to do so; but he told them he did not value them. On the 29th instant he again attended the Synagogue, and met with a similar reception.

He afterwards proceeded to London with Captain William Dunhill, (of whom mention has already been made,) passage free.

On his arrival in London he visited the Jews on the 8th of 4th month, and in two days after was in company with three high priests for about four hours. In answering some of their questions, he informed them that he requested their assistance from Synagogue to Synagogue throughout the world; observing that if they had any sick among them he would visit them, which should be a sign to them that there would be a general scarcity of bread, particularly in three kingdoms, but that in England it would not be so severely felt; also distress in trade.

In proof of the fulfilment of this, witness the general failure of the harvests in 1834, 35—36, and the scarcity of bread consequent thereon. Also the great commercial distress in 1825—26.

On the 27th instant, he embarked at Liverpool on the brig *Dorris*, for Gibraltar, in company with Robert Harling, of Thornhill, Yorkshire, and landed there about the 20th of the following month. On the following day, Robert's mind became overwhelmed with fears, &c., doubting the mercies of the Lord. He petitioned for permission to return to England in a vessel then ready to sail. In compliance with this request, John was commanded by the Spirit to direct him to do so, and he accordingly embarked.

John, however, remained there for more than two

months, and lodged at the house of Peter Hepburn, where, among others, he was visited by William Cooke, a Methodist local preacher. On their first interview, John was commanded by the Spirit to inform him that he was chosen by God to preach the gospel to both Jew and Gentile; but he did not deliver this communication until next day, in order that he might have an opportunity of observing whether the Lord had wrought any preparation on his mind. He soon perceived that he had, for William acted as if he could not refrain from his company, and within two days avowed his belief in the divinity of his mission.

In addition to the foregoing, William Cooke writes as follows:—

I testify unto you, that the above statement concerning me is the truth. Before I saw friend Wroe, the Spirit of the Lord was strong with me; and I was greatly rejoiced when I heard that he was coming to be at Mr. Hepburn's, and I made the remark to Mr. H. that I should have an opportunity of speaking with him.

And here I cannot omit one thing that came upon me the day before I saw him; that if he should tell me that the Lord had called me to any work, (but this was again opposed by the thoughts of my own sinfulness and unworthiness,) that I could never expect any such thing. I then supposed it to arise from spiritual pride that might be lurking in my heart, for "the heart of man is deceitful above all things, and desperately wicked." This caused me to wrestle mightily with God in earnest prayer, that I might not be deceived, for the Scriptures tell us to "Beware of false prophets and teachers:" as I told Mr. Bailey, the agent for transports, as well as many others, that I never asked the Lord anything but what he gave it me, and that he would not hide this from me either.

And now I do really believe his mission to be from God; for in answer to my prayer unto the Lord, he directed me to the 7th chapter of Revelations, and I saw his mission at once, for the Lord opened my eyes to see, and my understanding to understand. And although Bailey counts him a madman, he says he knows when the Spirit of the Lord is upon him, and that he believes he is a good man, but still a madman, and hopes the Lord will cause his Spirit to rest upon him for the good of his people.

WILLIAM COOKE.

ON Saturday, the 31st instant, John Wroe appeared in the Synagogue of the Jews, and delivered his message to them.

On Tuesday, the 3rd of 6th month, he appeared before the judge, in whose company he continued about an hour, but that gentleman declined giving him a license to preach out of doors, concluding that it would probably cause a riot, people of all nations being in the place, he therefore wished him to wait on the governor.

On the same day John visited Colonel Downie, of the Spanish service, by invitation, to whom he mentioned, in reply to some questions, that his king acted treacherously, for he was in league with the king of France. The Colonel assured him that he would render him every assistance in anything in his power.

Having been invited to a free passage by Captain Hague, he proceeded with him, on Tuesday the 10th, to Algezira, in Spain, distant about seven miles, thereby fulfilling a prediction of John's, dated 17th of 4th month, which mentioned that the second place he went to he should be conveyed free of expense. Having arrived at Algezira, he and about thirty persons dined together, after which he began to weep and sob, but did not know the cause; presently the

Spirit of the Lord rested on him, and having procured an interpreter, he went to the master of the house, and declared to him that that place would fall into ruins for the idolatry of its inhabitants, and every person that would save his life must leave it.

When he was about three weeks in Gibraltar, he began to experience much opposition. The Jews prohibited his speaking again in the Synagogue, and William Croscombe, the Methodist preacher, charged him with doing much mischief among his hearers.

On Saturday, the 14th of 6th month, he was visited by the Captain of a vessel, who endeavoured to persuade him to return to England with him, offering him a free passage. This occurrence was previously communicated to him, and he caused William Cooke to commit it to writing on the preceding day, specifying that a Captain would be actuated by the Methodist preacher to persuade him to return home.

Soon after this he was in company with Mr. Curtis, the Church minister, for about two hours, who was very warm with him at first; but the Lord having armed him with words, he soon became as a lamb and treated him kindly.

About the 24th instant John was visited by a Romish priest from Spain, accompanied by an interpreter. A proposal was made to John to go on board a ship, but he was warned by the Spirit not to do so, for it was the intention of the party not to suffer him to return on shore.

During his continuance in Gibraltar he suffered much from the bites of the musquitos.

On the 24th instant he appeared before Lord Chat-ham, the Governor of the Rock, who desired him to commit his request to writing, which he did. When the Governor had read it for General Don, the Town-Major and the minister; he told them that he could not find his mind clear unless he granted his request, as he considered it a privilege to which he was as much entitled as others; but the minister observed that if he did he must put all the military under

arms. The Governor also sent two men to conduct him before him, but not finding him he was ordered to appear the next day at the Town-Major's office. On doing so he had a long conversation with the Town-Major.

On the 30th instant he met in the Spanish Church, with fourteen Roman Catholic priests, to whom he declared that if they did not take down their images the Lord would chase them as the hounds chase a fox into the holes of the earth. Some of them heard him patiently, but others gnashed their teeth, particularly their Bishop, to whom John said, "If I were in your power, you would tear me to pieces." During the time he was with them they closed the doors of the church, and would not admit any person.

On the 7th of the 7th month, as John was passing two regiments of soldiers, the Spirit of the Lord rested on him, and he addressed the people. When some person told the Adjutant, who immediately arrived on horseback; but the road being crowded with people of different classes, he could not approach him, but called to the sergeants to disperse them, and ordered those who belonged to the guard to be confined, which order was executed on one of them. This adjutant, who was a Roman Catholic, said he would put him out of the garrison, and he replied, "It is not in your power!"

He had now been in Gibraltar about six weeks, and had his life threatened daily. This day a person declared he would blow his brains out if he had a pistol. Another threw a jug at him from a window, but it missed him. The Bishop of Malaga, who had fled for safety to Gibraltar, hired two men to way-lay him to take his life.

On the 21st instant, John, accompanied by William Cooke, took a journey into Spain, to distribute copies of a Communication, dated the second instant, containing a warning to the inhabitants of the consequences of their continuing to worship images.

On arriving at the Spanish Lines they found that

their passport containing Cooke's name alone, would only pass himself; they therefore were returning, but being informed by the English sentry that they could pass at the beach side, they repaired thither. On their approach one of the guards presented his piece, on which John handed him a bottle of wine and a loaf, and they were permitted to pass.

They left some of the writings by the road side, and distributed more among the inhabitants at their houses; the people were very civil, and wished them God speed. They then returned to Gibraltar in safety, which exceeded the expectations of the people of that place.

Letters from Gibraltar, by John Wroe and William Cooke.

On the 27th instant he left Gibraltar for England, with Captain Hague, and approached Liverpool on the 23rd of the following month. On the succeeding Tuesday he arrived at Ashton, and on the 8th of 9th month, he, in company with Samuel Lees, of Park Bridge, visited Mr. Cheetham, the rector of Ashton Church, and also met with the curate at his house. The rector inquired who had sent him? He answered, "That God who appeared to Moses in the bush." The rector replied, "Then for that reason I will not believe what you have said, or may say."

They afterwards visited Mr. Hutchinson, lately a minister at Ashton Church, but then unemployed; he inquired what he had to do with him, as he was not in any particular service. He told him that he knew he (Hutchinson,) would have to stand before large congregations, and wished him to examine those things, which he promised to do, and appeared much obliged to him for his good advice.

On the 19th instant they visited Mr. Sutcliffe, the minister, who, when he had communicated his errand, handed him the Bible, and they argued on several passages. He said they, the different preachers,

were as prophets, who stood before the people to deliver the word unto them; and should an angel from heaven come with words unto them, unless they could find it in the Scriptures, he would not believe.

Papers from Samuel Lees.

ON Sunday, the 5th of 10th month, he spoke publicly in Birmingham, and the day following two persons visited him, and would oblige him to produce his divine authority; and a preacher declared he would order him out of the place.

Letter from John Wroe and William Lees.

ON Wednesday, the 8th instant, he and William Lees, of Park Bridge, near Ashton, received passports from the French Ambassador in London, preparatory to their departure for Vienna.

On Sunday, the 12th, they embarked for and landed in Calais; and on Thursday, the 16th, arrived in Paris, by the *Diligence*.

On the day following they went to the Palace Royale, where they saw an Hebrew named French, who he told that he (French,) had a work to perform.

On the 25th they attended the meeting of the Jews, in their Synagogue at Strasburgh, in France, those Jews not understanding English, conducted them to the house of the Rabbi, who was not at home. His daughter could speak English, but not sufficient to admit of her understanding the whole of what they wished to communicate. The Jews, therefore, requested to have the purport of their message given to them in writing, which was accordingly done; they behaved very well.

On the following day (Sunday,) he was so ill that he was confined to the house, and sent William to the Hebrews to receive the answer to his letter. William found a man who could speak English; he said he had read the letter to the Rabbi, who was very angry, and said he had power to imprison them

for two years, but had pity on them, thinking they were deranged.

On Friday, the 7th of 11th month, they arrived at Vienna, where he was obliged to remain in bed for two days.

On the 12th they proceeded to Trieste; their journey occupied six days and four nights, but the last night they dare not proceed, through the apprehension of robbers, the road being over the mountains.

On the 20th they visited the Jews; their Rabbi, named Abraham Eliezer Levi, an old man, to whom they delivered a letter, was very civil; the interpreter wished William to read a sentence at once. John told him he wished for an answer, so that he might return it to him that sent him, and that he had forty days to consider the subject, so they promised to write one. As they were returning, the interpreter said, "I must call you the Messenger of God, and we shall soon meet again."

On the same day they went to a Roman Catholic priest, and handed him a letter, which with their conversation passed through three languages. The priest said he gave them his blessing. John desired him to call his brethren together, and have the letter interpreted, which he promised to do, and behaved in the most polite manner.

On the 22nd instant they delivered a letter to Samuel Rockwell, the Jewish Rabbi at Venice. He did not understand the language, but promised to have it interpreted, and send an answer. They also left a letter addressed to a Romish priest at Virone, and two others at separate churches, one of which was laid on the altar. On the 23rd they heard heavenly music at Vicenza.

On the 28th they left a letter with the clerk of an Hebrew merchant, for the priest, who was from home; it was returned soon after unanswered. On the same day they delivered a letter to a Romish

priest, who promised to have it interpreted and circulated.

On the 29th they dined in company with about forty gentlemen of different nations. After dinner the Spirit of the Lord rested on him, when he stood up and addressed them, and gave them two letters; they appeared much astonished.

On their journey from Milan they left several letters with both the Hebrew and Roman Catholic priests.

On the 10th they arrived at Paris, and on the 13th pursued their journey, and left a letter addressed to the Roman Catholic priests, on the altar in the Cathedral, at Amiens.

On the 15th they arrived at Calais, where they left a letter in the Cathedral.

On the 16th, as they were about to embark on the steam packet for England; they were detained by the commissioners of police, and conducted with their luggage to the office, where they had received information against them from the minister of the interior, with orders to search their luggage, persons, &c., for papers against the French Government. They were also in possession of one of the letters they had left in a church, and which was produced against them. The order was obeyed in the strictest sense of the word, and all their papers were delivered to a sworn interpreter, who looked them over rather slightly, observing that they were all on religious subjects. They seemed much surprised that an information should be lodged in so formal a manner, and warned them of the danger to which they had exposed themselves by interfering in any respect with the priests, or writing letters to them on the subject of the established religion of the country. When they were discharged the packet was gone.

In the afternoon they were visited by an officer, who demanded their passports, which they delivered. John then took the greatest part of the papers they had, tore them in small pieces, and scattered them

in the streets, saying he was commanded to do so, as a testimony against them. In a few hours their passports were returned.

. On the 17th they embarked on the French Mail, (a sailing packet,) and had a very rough passage; it blew so hard that they could not reach Dover; but stood off Deal beach, when a boat conveyed the mail, passengers, &c., on shore. In the confusion of the moment, William's portmanteau was left on board; they, however, landed in safety, after being well drenched with salt water, and obliged to pay about fifteen shillings each to the waterman, exclusive of their fare in the packet.

He frequently told William, in the course of their journey, that they would have a rough entrance into England; and that before he reached home he would see the young woman who would become his wife.

They proceeded the same evening to Ramsgate, expecting the packet would put in there; but in the morning they were disappointed, for she had put in and returned to Calais, taking the portmanteau with her.

On the 18th William took the coach for Dover, and John for Rochester; thus they were unexpectedly separated as if by accident; but this occurrence fulfilled a communication, dated 10th of 10th month.

On the 19th William was in a great strait how to proceed, in order to recover his portmanteau; he was advised to return to Calais for it, but before the packet left Dover he had recourse to the ancient practice of casting lots, (see Jonah i. 7—17; Acts i. 24—26,) in order to ascertain whether he should proceed or delay until her return hoping that he might then recover it; and having faith that the Lord would direct him aright by such simple means, the lot decided on his delaying; notwithstanding which he was much tempted to proceed, but on mature reflection he became determined to abide by the decision of the lot, when to his great satisfaction

he recovered his portmanteau on the return of the packet, and took the first coach for Rochester.

On the 25th they arrived at Park Bridge, near Ashton, the residence of William Lees. On reaching Manchester their money was nearly expended, for they had not more than sixpence; notwithstanding which they did not want for anything; nor had they received money from any person, but what William possessed on commencing their journey.

Letters from William Lees.

On Sunday, the 23th, he sent to the New Connexion Methodist minister, at Ashton, requesting permission to speak in their chapel that evening, but was refused, alleging that it belonged to the trustees, but adding, that if he committed the particulars of his request to writing, it should be stuck up in a conspicuous place in the chapel, so that the people might see it. This proposal he rejected: he made several applications to them during the following week, in all of which he was unsuccessful. He afterwards visited the friends in different places.

On Sunday, the 18th of 4th month, 1824, he preached to a large congregation in a field at Ashton, and informed them that he was circumcised on the preceding evening. He also said, "A light shall break forth out of this place, where I stand, which shall enlighten the whole town; with a light also to enlighten the Gentiles." This actually occurred within some years after, by the erection of the gas house, and part of an edifice connected therewith being converted into a Methodist chapel.

On Tuesday, the 2nd of 8th month, 1825, he in company with Samuel Lees, of Park Bridge, proceeded to Sheffield, where he preached in the evening. He had previously sent a written notice thereof to an Hebrew gentleman named Abrahams, consisting of the following words: "If thou should attend this meeting, thou art required to stop after the

conclusion thereof, to receive the words which the Lord has to give to the house of Manasseh, that he may be clear from all your Rabbies; for his word will be sent into all nations, and then will the end come. (Signed) John Wroe." Some Hebrews attended, but not the person to whom this note was addressed.

On the 3rd instant they visited Abrahams, who inquired why he was called more than any other religious professors? He informed him that he had a particular command to the Hebrews, the house of Manasseh, and was to travel among them for three years. He inquired why they wore their beards and were circumcised, since Jesus Christ left no command to that effect? John said that Jesus Christ came not to destroy the law, but to fulfil it; upon which the Hebrew remarked, he (Jesus) had not fulfilled but observed it: they (the Jews) observed it, but did not fulfil it. John said that the Lord would bring forth a people that would both observe the law and fulfil it.

The Hebrew again inquired why they wore their beards? Was it to imitate the Hebrews, or from immediate revelation? He told him from revelation. The Hebrew said, "What proof have you, that I must believe you?" He answered, "Thus saith the Lord: There shall be of your brethren shortly gathered, and leave you behind them." The Hebrew said, "Well, but this is no proof." He said, "This shall be as a proof, and a witness to you." The Hebrew then said, "I certainly should have been at your meeting, but it would give so much room for talk, saying, they had Hebrews in their chapel, and it would be made a boast of." When leaving, he said, "That at any time they chose to call on him, he would give them a patient hearing."

Journal of Samuel Lees.

ON Saturday, the 2nd of 9th month, he arrived at Devonport, accompanied by William Lees, of Ashton-under-Lyne, and on the 3rd instant was so very ill that he could scarcely speak; he had his feet bathed in warm water and mustard, and had ten leeches applied to his breast, which was afterwards fomented with flannels wrung out of hot water. At about two o'clock next morning he was something better, but at half-past four became worse; and William Lees adds, that at half-past five he was worse than he had ever seen him, and concluded that he could not long survive; however, after taking a little water and jelly, and changing his linen, he appeared to be better.

At about half-past six he laid down, but became worse, and rose again; his respiration was extremely difficult, being, as he said, much inflamed internally, and experienced a sensation as if a hot girth was placed round his body. But notwithstanding all those unfavourable appearances, he gradually improved, and was enabled soon after to preach to two or three thousand persons on the Ordnance ground, who were much at a loss to ascertain to what religious sect they belonged; but they were soon delivered from their suspense, for after giving out a hymn and offering prayer, William informed the audience that they were believers in immediate revelation, and the approach of the kingdom of God, &c., and that they wished to be made true Israelites.

John then addressed them from Hosea ix. 7. His doing so was attended with much difficulty, the multitude being so great, and his voice very weak, he consequently became much exhausted. The people conducted themselves with much propriety, and appeared very attentive. On leaving the place the greater number of his hearers followed him, but were very peaceable. He, from difficulty of respiration, declined going to bed that night.

On Tuesday evening, the 6th of 9th month, he preached at Bigbury Cross, after which a preacher

named Bridgeman, from Modbury, stood up and gave notice that he would address them there on Thursday night; and if the people would attend he would endeavour to prove that many were already "born again;"—that we must not expect another Saviour, or a further revelation—that if he had been speaking he would have published the love of God to sinners; adding that there was a people who were rejecting the gospel of salvation; that when he came there he entertained hopes of having heard some points cleared up, but was disappointed. John made some remarks on what this preacher said, but the people began to make a great noise and bustle.

John sent him a letter next day, wherein he warned him against handling the Scriptures improperly, and introduced to his remembrance the example of the Jews in rejecting Jesus Christ, because he came not at that time to deliver them from their temporal enemies, and thought that he (Jesus,) taught them to worship more than one God; and that he (the preacher,) was walking in their footsteps, for he was rejecting the Lord at his second coming, because the way in which he was acting was contrary to his opinions, he having concluded that those who were believers in modern revelation were looking for another Saviour.

On Sunday, the 22nd of 7th month, 1827, John Wroe, accompanied by William Tillotson, of Colne, in Lancashire, addressed a large congregation on Sunderland moor. In the course of his address he told them there would be a church formed at that place.

This prediction was speedily fulfilled, for in about two months afterwards Joseph Vernon, a native of Cheshire, arrived there as a preacher, and was soon joined by a considerable number.

From the 23rd to the 29th instant, he preached at South and North Shields, Newcastle, and Blythe, in the open air, to large congregations.

On Monday they embarked on the steam packet

for Berwick-upon-Tweed. He had previously told William that they would have a very rough passage, (this he had seen in a vision,) and it followed accordingly.

On the 31st they applied to the mayor of Berwick, at the Town hall, requesting permission to preach in the street. John told him, in answering some questions, that he had seen large sheets let down from heaven, with scriptural passages written thereon, which he read and was commanded to preach them. The mayor requested them to apply to the Methodists first, and ascertain whether they would lend him their chapel. John told him he knew they would not. The mayor said, "But I think it is your duty to try them." John said, "It is our duty to try them, and we will do so, but they will not permit us." They did apply, but in vain. They again waited on the mayor; he then told them he had no objection to their preaching in the street if the vicar had none, and accordingly requested them to apply to him; they did so, and he said he would not prevent them; on which they addressed a large congregation from the steps of the Town Hall.

On the 2nd of the 8th month they preached in the Town-hall of Dunbar, in Scotland, by permission of the provost.

On the 3rd they arrived at Edinburgh; immediately on their arrival John said, "This place is as Sodom;" and he did not wish to remain in it, but proceed to Leith. William was desirous of preaching in Edinburgh, so they accordingly went to seek the lord provost at the council chamber, but did not find him. John said he would not go again, but told William to go if he wished. He went, but was refused; they afterwards procured a room, in which they preached three times on Sunday, the 5th inst.

On each of the following evenings they preached on the sand at Leith. On the second evening John said to the congregation, "If you are desirous that we should stop and preach here again, hold up your

hands;" this the greater part of them appeared to do.

On the third evening John delivered the following prophecy: "God will send a messenger to this place, and the ministers will rise up and petition the magistrates to drive him out; then you will take a place for him, and there will be a church formed here." I would not have stopped here to speak again but for what God has shewn me.

This prediction was fulfilled in about five months after. Archibald M'Phail, formerly a Baptist preacher, went there to preach in the following month; and in a letter written on the 17th of the 1st month he says, "The priests are against me on both sides of the water; I have been told privately that they are for putting me out of Leith if they can."

On the 10th instant they arrived at Aberdeen, and on the 11th applied to the provost at the Town hall for leave to preach in some open place in the city, or on some piece of ground adjacent to it. John told William, previous to their applying, that their request would be granted. John having stated the object of their application to the magistrates, some conversation occurred with one of them, who said, "Why do you not take off those abominable beards?" John answered, "We think the time is now come for the law to be fulfilled; for the same God who gave the gospel gave the law also." The magistrate added, "Your beards will not do here; it is not the fashion; take them to the barber and get them shaven." John resumed, "We do not wear them for the honour of man, and we shall not take them off for the honour of man." This magistrate then left the room, but another directed them to call again at half-past one o'clock, which they did, and their request was granted.

On Sunday, the 12th instant, they preached three times on the Links; John was confined by indisposition in the forenoon, but being somewhat recovered

he addressed a numerous congregation in the afternoon. He and William took their station near a garden wall, from six to eight feet high, upon which a number of boys placed themselves; some person came to drive them off, when about two or three yards off it in length, and one or more in depth, it suddenly fell, yet we did not hear of the slightest injury being received by any person.

In the evening the multitude that attended was so great, that the speakers took their stations at different places on the Links; but although so situated, it is probable there were many who were unable to hear what was said distinctly. John, when speaking, was opposed by a Roman Catholic priest.

On Monday, the 13th, they proceeded for Inverness, but on arriving at Huntley they stopped there at the solicitation of a party of gentlemen, who took the trouble of having public notice given to the inhabitants of an intended meeting. Much conversation took place with one of them previous to preaching; he was represented to them as being a banker.

On the following evening they arrived at Inverness, where they preached in the open air on Wednesday, the 15th, and proceeded next day by the Caledonian canal to Glasgow, and arrived there on Saturday, the 18th.

On Sunday morning John was very ill, but was enabled to address a large congregation on the Green in the afternoon. When he had concluded William informed the people of the manner in which John was visited by the spirit of Revelation and Prophecy—his being struck blind and dumb—the commands he received to travel into distant nations, with some of his predictions and their fulfilment; also his delicate state of health, frequently appearing as if on the point of dissolution.

As William was thus speaking, he was informed that his friend was then dying at his lodgings. He concluded his discourse, on which he was told that John, on finishing his address, walked to the outside

of the crowd, and appeared to become much worse; this being observed by the person with whom they lodged; she attempted to lead him away, but he dropped down in a state of insensibility, on which a gentleman assisted her in conveying him to their lodging, at the sign of the "Leopard," in Gallowgate, a distance of about half a mile. He was conducted to bed, and a physician sent for, who returned for something to administer, but before he had arrived with it John resumed his senses, declined the use of medicine, and appeared quite cheerful. He sat up in bed, and conversed freely with the doctor, who, with all that were present were much astonished at such a speedy recovery. On the following morning they proceeded homeward.

Journal of William Tillotson.

ON Friday, the 20th of 8th month, 1828, John Wroe, accompanied by William Matthews, of Bristol, proceeded from thence for Swansea, in South Wales, by the steam packet. Previous to setting out, John informed William that the sea would be very rough towards the end of the passage, which came to pass, for it swelled exceedingly, and rolled the packet like a cradle.

On Saturday, the 21st, at Swansea, they attended the Hebrews' Synagogue, where John intimated to those near him that he wished to say a few words after the conclusion of their service; for the Lord was visiting the earth by his Spirit to collect Israel; and as they were brought together at the first, in the land of Egypt, preparatory to their entering the land promised to Abraham and his seed for ever. So would they be brought together in England before they enjoyed the fulfilment of that promise to be brought back to their inheritance, the possession of the land of Israel with Jerusalem.

The service being concluded, John informed them he desired to speak, when one of them said they did

not allow any person to speak in their Synagogue; but he could not keep silence, his voice then roared in their ears, and he said, "As Moses had the likeness of the tabernacle transfigured before him in the wilderness; and as Solomon built the Lord an house, so likewise God hath shewn in the Scriptures that he dwelt not in tabernacles made with hands, but in man, who is to become a living tabernacle for the living God to dwell in. The Spirit rested on Jesus, who was flesh and blood, and prepared him to be a living tabernacle, and his body never saw corruption, but put on immortality;" adding, "If ye refuse you will not. I am sent to you this morning to declare these words in your hearing, whether you will hear, or whether you will forbear."

He also told them of his former travels amongst both Hebrews and Gentiles in many nations, and stated to them the times that we kept the Sabbath, and that the seventh day was a type of the Millennium.

The next morning, Sunday, 22nd, when out walking, a clergyman of the established church asked John some questions, and asserted that the law was abrogated. John reminded him of the second commandment, and shewed him that they kept not what they acknowledged, as their churches were ornamented with likenesses or pictures. The clergyman observed that Solomon was commanded to make likenesses, and put them in the Temple, such as Cherubims and oxen. John replied, "Did he command others to make them?" He did not continue with them long, as the people were waiting for him.

In the afternoon John addressed above 3,000 people on the beach, and again in the evening about 2,000, and said, "God will send a servant of his into this town, who shall preach this doctrine, and a remnant shall come forth from the Methodists and other sects."

Many debates took place after the meeting, and

several asked William about the visitation of the woman in 1814, which he answering they marvelled, and said, "You are a different kind of people to what we have heard reported of you."

On Tuesday, the 24th, they proceeded for Ilfracomb, on the packet, and met with much opposition from a Presbyterian minister.

On the 25th he preached in the open air, at Ilfracomb, and was much opposed; from thence he moved homewards.

CHAPTER V.

The progress of his Mission among the Believers in the Visitations of Joanna Southcott and George Turner.

SOME time after John Wroe was first visited by visions, it was revealed to him that Joanna Southcott and George Turner were the real characters which their writings represented them to be, for he had her transfigured before him in the open firmament, in the day-time, with the child on her left arm. This he asserts he discerned as plainly as ever he saw any object, and yet he did not join in society with them, thinking he was to join the Jews.

On the 8th of August, 1820, he was invited to an interview with George Turner, then at Bradford. When George told him he ought not to speak of his visions in the presence of that society, the visitation to him (George Turner) exclusively being to lead and direct the Lord's children to his kingdom on earth; and added, "I would not hear you." John answered he knew that, and therefore did not wish the society to receive them, they being exclusively for the public, on which G. T. left the room, but afterwards returned and shook hands with him in a very friendly manner.

On going home it was revealed to John Wroe by the Spirit, that G. T. was not the man that would lead the Lord's children till the establishment of his kingdom; he would be taken away by death previous to that period, the believers having thought more of him than they ought. Yet he was not informed at that time that he was to be G. T's. successor.

Papers from Joseph Wroe, of Little Horton.

IN the following month, John Wroe attended a meeting of the society of George Turner, on a Wed-

nesday evening, at Bradford, and the service being concluded, he requested permission to speak a few words among them, which after some opposition was granted him. The society was then awaiting the appearance of the promised Shiloh, on the 14th or the 10th month of that year.

John said, "You are looking for great things; you are expecting Shiloh to appear, and be amongst you on a certain day, but I tell you he will not, and many of the believers will fall off, not merely one or two in a society, but whole societies will fall away; yet I do not doubt that the visitation to George Turner is of God; and as a testimony of which I will give my name amongst you;" which he did, yet did not do it by way of joining the society.

Papers from Joseph Wroe, Samuel Muff, and William Muff.

ON Sunday evening, the 25th of 8th month, 1822, as John Wroe sat leaning against the wall, at a meeting of the aforesaid society, he was for some time, before and after the conclusion, apparently dead, but on recovering he said he had received words which would go to the ends of the earth. He had seen the angel who had attended him before, who said to him, "God will put his Spirit upon thee, to deliver his people, and will set thee as a stumbling-block before his people, where the serpent hath sown his seed, and will send thee to various places to try their faith."

Only two persons believed his visitation; and the rest, in general, greatly opposed him: he consequently did not enjoy the liberty of speaking in their meetings till shortly after, when the greater part of the committee became convinced of his mission.

Paper from William Muff.

AFTER this John informed the meeting that any individual who was not convinced that his mission was

from God, might ask in prayer for the accomplishment of anything they might have on their minds, which might be a sign to them, and to repeat their petitions for three successive evenings, on which Dennis Jardeen, a tailor, residing in Market-street, Bradford, asked the recovery of his daughter, who was about the age of fourteen, and far advanced in a decline. The first and second mornings she was something better, and on the third she appeared quite restored, and continued in good health for about two years, when her father, losing his faith, she died.

On the 8th of the 9th month, 1822, John Wroe, in company with some friends, attended Martha, wife of Samuel Muff, of Wibsey Bank-foot, who had not enjoyed one day's health for the last ten years, during which period she endured great bodily affliction. John having offered up prayer for her recovery, declared that it would take place from that very hour, which was the case.

Papers from William Muff.

ABOUT the same time he visited the society at Idle, on the subject of his mission, and met with opposition; but shortly after, by the direction of the Spirit, he sent a person to them with a message, requiring that their committee should hold a private meeting, and conclude either to receive or reject him as the Lord's standard, to lead and direct them.

Samuel Walker, the bearer of the message, also received from John a sealed letter, which was directed not to be opened until they had formed their decision. It stated the conclusion to which they would come, which was that they would receive him.

When the committee had retired for consultation on the subject, the messenger, in conformity with his instructions, called a person into a separate apartment, to whom he committed the care of the aforesaid letter, and at the same time made him acquainted

with its contents. On the committee returning from the room to which they had retired, and before they gave their answer to John's message, the sealed letter was delivered to them; they read it, and were highly satisfied, and declared it to express their decision, which was to receive John, and acknowledge his mission.—Samuel Walker.

About the same time he visited the society of George Turner, at Almondbury, near Huddersfield, where he also preached to the public.

William Midgeley, one of that society, gave him some abusive language on account of alleged inaccuracies in his speech. John, in reply, said, "William, thou ought not to behave to me in this manner, I have enough to bear without it." Midgeley nevertheless continued, and again abused him at William Farrand's, at Thorpe.

The next morning John was at Thomas Brook's, at Mold Green, where he met Thomas Mort, another of the society, to whom he made the following declaration: "Now Thomas, I give thee a sign from the Lord: Thou heard how this man abused me yesterday, for doing which he will suffer both in body and soul. And thou seest the state he is in in unbelief, yet he will join the visitation, and go to America."

Thomas soon after called on Midgeley, and told him John Wroe had given him a sign, that though he (Midgeley) was so full of unbelief and bitter opposition, yet he would come forth, and go to America. Midgeley answered, "I was going to say that is impossible, but with God all things are possible; but such a change must take place in me as does not at present appear possible."

A few weeks after, Thomas, hearing that he was unwell, paid him another visit, and asked him how he was, in reply to which, he (Midgeley) said he was very poorly, and without a speedy change he could not long survive. He added, "Now, Thomas, thou

seest the state of the outward man, and as to the inward man, I'm nothing short of hell."

Shortly after this, however, he gave his name as a believer in the mission of John Wroe, and about one year after, viz., 11th month, 1823, went to America, to preach the Gospel of the Kingdom; but losing his confidence he never commenced, and immediately returned home. He subsequently united with the Primitive Methodists, and died soon after.

Papers from Thomas Mort.

ON Sunday, the 27th of the 10th month, 1822, the opposition to his mission still existing in the society at Bradford, John having received directions from the Spirit to that effect, unknown to the members of the society, caused two men to stand, one on each side of the archway, leading into the second room of the meeting-house, (the house being divided into three parallel apartments, but still one, by an archway through each of the partition walls,) with two swords held up, so as to join at the points, and the friends walked under them, after which John Wroe advancing last of all, they moved the swords, still joined, and pointed them at him, saying, "The sword of the Lord is against thee;" when he fell on his knees, and invoked the Lord that if his mission were not from Him he would cut him off. He then arose and walked to the next archway, leading to the apartment in which the people were, the two men walking with him with the swords still joined and placed before him, in which position he and they stood during the time he addressed them; in doing which he asserted that he felt much power, and many were in tears.

The service being concluded, the two men having the swords still across at the points, again held them up, when the greater part of the Bradford society were convinced of his mission, and walked under them, but the rest passed in the rear.

After this, the committee of the society at Bradford, in conformity with directions from the Spirit, through John, wrote to the societies at Ashton-under-Lyne, Stockport, Sheffield, and Colne, to inform them how the Lord was still carrying on his work, to bring in his Kingdom, and that each society was to delegate two of the committee to proceed to Bradford, to investigate the truth concerning his mission. This being done, they were to return and lay the result before their brethren; but before they were put in possession of copies of the communications delivered to John Wroe by the Spirit, they were to make tickets with the names of their committee on them, and an equal number of blanks; these were to be put into a bag, and as many tickets were to be drawn as there were members in the committee, and if there were more names than blanks on the tickets drawn, then they might have the foregoing communications committed to them, but not otherwise.

The societies at Stockport and Sheffield, in answer, declined having anything to do with the matter. This being made known to John, he declared they knew not what they had written, for the greater part of the society would receive it, but not all the committee. Likewise some of those at Stockport, but not so many as at Sheffield.

In the 6th month of the following year, nearly the whole of the society at Sheffield came into the belief of his visitation, but two or three of the committee resisted. A number at Stockport also came in.

In the 11th month, the society at Ashton appointed Thomas Heap and Samuel Entwistle, (the latter being their speaker,) to proceed to Bradford, where they arrived on the 20th instant, and the same evening attended a meeting in which John spoke. They also had an interview with him on the following day, at John Brunton's, and expressed their satisfaction with what they heard at the meeting. But the speaker said he was placed in a particular situation,

having to stand between God and the people, and therefore wished for some evidence in writing, on which one of the committee transcribed for him a few of the occurrences already related.

John then inquired of him if he was any better satisfied? He answered, "If there were more it would be better;" adding, "He had a sign on receiving each of the visitations of Joanna Southcott, George Turner, and William Shaw, for each its respective sign." John then declared to him as follows:—

"There will be a sign, and you must look for it in the newspapers in about two weeks, and which will make every ear tingle.

"There is also another sign for yourself, which will meet you when you get home, and be the greatest trial you ever met with, and cause you to take your bed, and seek for death."

Which prediction he found fully verified, for during his absence his brethren discovered that he had been holding a criminal intimacy with a young woman, although he was advanced in years, having also a wife and several children.

In about two weeks the other sign was manifested, which was an unusually strong wind, by which buildings were thrown down, and people so much terrified in the night that they could not sleep in their beds, the accounts of which appeared in the newspapers.

Paper from Thomas Heap, of Hurst Cross.

On the return of the two persons formerly adverted to, from Bradford to Ashton, and making a report of the business on which they were deputed by their brethren, they, according to directions, lotted, and the tickets being drawn, were found to contain eight names and four blanks, the account of which was sent to John Wroe, on which his communications were sent them by the committee from Bradford.

Papers from Edward Lees, of Ashton.

On the 15th of 12th month, he visited the society at Noyna Side, near Colne, the entire of which united with him.

On the 25th he arrived at Ashton, and nearly the whole of the society of that place subscribed to their belief in his mission.

On Sunday, the 12th of 1st month, 1823, he visited Anne, the wife of John Burnley, of Idle, a member of the society, who was confined to her bed by illness, and in which state she had been for the greater part of two years. He informed her that her confinement was ended; she was accordingly restored to perfect health in a few days after.

(Signed) Anne Burnley, John Lee, of Idle, and others.

On the 26th of 2nd month he visited Elizabeth Rycroft, daughter of John and Mary Russell, belonging to the society, who, about sixteen weeks previous, had given birth to a child, since which she had not been able to remove herself from her bed, and became so debilitated that she was reduced nearly to the appearance of a skeleton. John offered up prayer for the removal of the evil from her, at which moment she declared she felt a change pass through her whole frame. This occurred a little before noon, and on the same day she arose and was dressed, and walked over the floor, unassisted by any person; she was very soon after restored to perfect health.

Signed by her father and mother, John and Mary Russell; witness, James Moor.

Papers from William Tillotson.

On Sunday, the 20th of 12th month, 1823, John Wroe, accompanied by William Lees, was at Chat-ham, on their return from the continent. John being very ill, William attended the meeting of the believers in the missions of Joanna Southcott and

George Turner, and declared to them that the Lord was continuing to visit his people by the Spirit of prophecy; but the greatest part of them seemed altogether opposed to it; however, on the following morning one of them visited John and William at their lodgings, and invited them to his residence, and John received a communication from the Spirit, which he left with them.

Journal of William Lees.

At night they proceeded to Gravesend, and visited the believers there, by whom they were kindly received, and the greatest part of them, as well as those at Chatham, afterwards signed their names in acknowledgment of their belief that the visitation to John was a continuation of that to George Turner and Joanna Southcott, deceased.

This was an additional proof that the prophecies of John were of God, as he had frequently declared to William in the course of their journey, that a society would be formed at Chatham and Gravesend, which led them to call at those places on their return, for John said he knew the Lord would incline their hearts to receive and acknowledge them.

William also met with Cordelia Clunne, to whom he was afterwards united in marriage.

On the 24th they visited John Nisbet, in London, who was one of the aforesaid believers, and also a member of the committee for the execution of the commands communicated to George Turner. William was much surprised at the manner in which John introduced himself to J. Nisbet; for he did not ask him to examine his visitation, but told him at once that the Lord had appointed him to be a member of the committee established at Ashton, in the room of a person who had broken the Lord's covenant by adultery. This increased William's astonishment, as he had not the least idea of such an occurrence,

neither had they received any intelligence from Ashton on the subject, which appeared to be a direct proof that the Lord must have revealed it to John.

He also received a communication from the Spirit to leave with J. Nisbet, and another for the committee of which he was a member, and which communications were written previous to their having seen him.

On the 17th of the 4th month, 1824, John Wroe met the friends at Ashton-under-Lyne, on which day, at the rising of the sun, the musicians belonging to this and other societies, who by direction of the Spirit communicated to John, being collected at the meeting-room in Charlestown, walked through the village in procession, playing the entire of the way; they then moved round into Ashton, and played through the town to the residence of Samuel Swire, (by the canal side,) unto whom they delivered their instruments, as property belonging to the society, and entered into an agreement, that in the event of their withdrawing from it they would forfeit them for the use of others who should continue in membership with them; they were then returned to them, and they marched to the place from whence they set out.

In the evening John was circumcised in the presence of the congregation of the society, in the meeting-room.

On the 5th of 6th month, John Wroe, accompanied by William Muff, of Wibsey, near Bradford, called at the house of Jane Townley, in London, (a leader of some of the people professing to be believers in the writings, &c., of Joanna Southcott,) where, after delaying for some time, a man came down stairs and informed them that Mrs. Townley had nothing to say to them. John answered, "He had done his duty, and the time would come when she would be glad to see him, but never would have that opportunity, for she would die within a year."

This proved to be the case, for she died about the beginning of spring, 1825.

In the latter part of the 3rd month, 1825, John Wroe, agreeable to a command from the Spirit, on the 21st instant, selected from the Scriptures of the Old and New Testaments the different laws which he was commanded to enjoin upon the friends, in performing which he had the whole of the Scriptures read before him with the Apocrypha, at three periods, during each of which he observed a fast.

On the 28th of the 8th month, 1825, John Wroe, accompanied by William Lees, and agreeable to directions in communications dated 6th of 4th month, and 2nd of 7th month, visited A. Lindsay, at London, who, with his congregation, professed to be believers in the writings of Joanna Southcott. Lindsay also, himself, professed to be visited by the spirit of prophecy. He received John and William at the door.

Prior to their commencing service, Lindsay rose and read a communication of his, which said, "The Lord had made known that the chapel was for the use of the prophet Wroe, both forenoon and afternoon, and the friends must meet under the inward seal in the evening." He also added, "Brother Wroe shall have the use of my chapel at any time." The expression, *my chapel*, grieved John, being aware that others paid the rent.

William Tozer termed himself "The man clothed in linen, with the writer's inkhorn!" And William Lees, in obedience to direction through John, put on a surplice, and had an inkhorn at his left side at the commencement of the service, in order to ascertain whether Tozer would claim the office or not.

John, in his prayer, asked for Satan to be rebuked within them walls that day.

In the course of the meeting John spoke in the name of the Lord as follows:—

"Thus saith the Lord, There are in this place, joined with this people, those whose places shall be

taken by others, who have mocked and despised them. No one shall be an alien who has been numbered in Israel, and then lost their faith. I shall be taken prisoner in this town, but not at this time. All nations shall rise against this peaceable multitude: kings shall come on horseback and in chariots, but shall not prevail. None shall enter but such as are circumcised, married, &c. Every man shall cast his idols and riches at that day into the street."

Lindsay took notes at the time of certain expressions uttered by John; several say that he trembled much when John was speaking, so that his writing was attended with difficulty, and in his confusion he overturned his inkstand three times.

After the service Tozer arose and expressed a few words, which he said he could not conceal, and were as follow:—

"Friends, what must be my feelings at this time? This day of the month—this day of the week eleven years ago, I addressed 15,000 people in this city; and since that time the visitation has been trodden under foot. Eleven days were spoken of by the woman; I will turn them into years; see the book and find it. God grant that this may be the beginning of the gathering," &c.; and the people answered "Amen."

In the afternoon John spoke very powerfully, and uttered the following, in the name of the Lord:—

"Thus saith the Lord, Many in this place that are first shall be last. You may gather together, but not by me; you may enter in at private doors, but you shall all be as thieves and robbers. If you will sign for Satan's destruction, let a man be deputed to Ashton, on the 17th of next month. Many dreams have been interpreted there; let the same be sent to those who profess to be visited, and see who will get an answer in truth. The Lord will prepare a committee and writers in this place, to write for the east and south. Two years of healing shall there be before the end."

While John was speaking Lindsay walked backward and forward, in and out of the room, and appeared uneasy, but never uttered a word against what John said.

After the meeting, Lindsay said he was ordered to go and see the living skeleton, in Pall-mall, at about three o'clock on the following day, and that John, with some others, must go with him, and a certain person must take his clarionette, and play a tune before the skeleton, but for what purpose he did not know. John answered, "If the Lord commanded him to go he would; if not he could not."

In the evening they visited S. Sibley, who also professed to be divinely inspired; he was the minister of a congregation believing in the writings of Joanna Southcott. John spoke in their meeting.

They had some conversation with the committee after the service; and one of them, named Stephens, shewed several papers he had written under the influence of some spirit. John ordered him to write them out, and they should be laid before the Lord.

On Monday, the 29th, at ten o'clock, they visited Tozer, and John uttered the following words, which he the preceding day received from the Spirit:—

"Go thou to-morrow unto Tozer, and stand before him, and prophesy, with thy rod in thy hand, and thou shalt say, Thus saith the Lord: The Lord thy God has shewn thee many things, and for this end was thou born. The seal thou hast received thou shalt be able to retain. But thy body shall go to dust, and thou shalt put on incorruption at the first resurrection; and thou shalt receive no visitation but that which thou hast; and thou shalt hold it fast till I come; then thou shalt be a witness for Joanna, and thou shalt come with her; and at that day thou shalt be great unto the ends of the earth. I am the Lord that has given thee this; see that thou be not afraid."

Tozer died in about two years after.

In the evening they proceeded to Greenwich, and

the next morning John was very ill, being afflicted with asthma, and had not been able to remain in bed for most of the night. In the forenoon Lindsay went and sat down without speaking, but appeared as if in a rage. He afterwards said, "I was ordered to put on my travelling cap and pursue, and here I have found you. The Lord has made known to me I am the skeleton, and the command to me is, as I heard you patiently on the last Sabbath, so you must hear us patiently on the next; for it will be a day of great signs, as it was when the sign was set of Townley."

He then went out in the same air as he came in, and Campfield (at whose house they lodged,) with him, and went to Rix and Munn, two of his friends, who told him John had been very bad.

They shortly after went in and said, "Lindsay had set a sign of John's illness on the preceding day, at two o'clock in the afternoon, the time he had appointed to go and see the skeleton, which John had refused; but if he would promise to meet them at Branch chapel, on Sunday next, according to the command given to Lindsay, he should, as a further sign, be so far recovered in his health as to be able to go." John said he thanked God he was already recovered, and was able to walk to London then, for he had no sickness but what he was subject to almost every night.

Rix and Munn then returned, but in a short time went again with a communication just given to Lindsay, which repeated what they had before declared to John, that the sign of his being laid on a sick bed was set yesterday when he fled from the skeleton. But lest John should suppose it was a lie he was to send William Lees to London to ascertain its truth, and that until he returned Lindsay should not proceed to London. This William said would be no satisfactory proof to him, so long as he believed John's affliction was nothing more than common, for he had often seen him in the very same way.

Lindsay afterwards went in, and said he hoped they were all friends, and added, "This I must tell you, that John Wroe is the prophet of God; up to this time I know he is; the power that accompanied his discourse on Sunday must be from God; but who can explain these mysteries? Break an egg, can you distinguish the skull from the beak—the legs from the wings, &c.? No more can man see to divide the work of God, or discern how its parts lie. Can one part do without another? Must not the house of the prophets be gathered to the branch? What did I send to Ashton? Shall the sap descend to the root or ascend to the branch? Did I not say Wroe should come to London, and is he not come? I say, moreover, in the name of the Lord, you shall shave."

Here John took his rod, and said, "Dost thou come to defy Israel by ordering them to break the commands of God? The Lord rebuke thee, Satan."

After a short pause Lindsay said, "Why shouldst thou rebuke me? What evil is there in me?" He then pleaded his cause and good works in fine language. John said, "Do you call yourself the branch?" Lindsay answered, "I do; I am the branch—the man-branch;" and added, alluding to William Lees, "This is thy servant; thus saith the Lord, He shall shave, and prophesy against his master." John inquired, "When will he shave off his beard?" Lindsay said, "When thine is plucked up by the roots."

Many more questions and answers passed, which are unimportant, and are therefore omitted, after which Lindsay appeared as friendly as ever, and said, "You see we are agreed; the spirits may seem to differ a little sometimes, but it is only we who do not understand." He said he sent a word from God to Tozer, which rather offended him; it was, "Tell my Bishop he is but a fool."

Here John said, "Thus saith the Lord, There shall be neither bishops nor deacons in thy work."

Travels.

er this they returned to London, and again able to notice visited the congregation joining Sibley; and after the service about fifty-eight ed their names to walk in the law and gospel, which is the present visitation.

On the 4th of 9th month, in the morning, they attended the meeting of the believers in the visitations of Joanna Southcott and George Turner, in Devonport. John was so ill that he was obliged to be conducted there between two persons, and on arriving was nearly unable to stand, but after he began to speak his afflictions appeared to be removed. He spoke of the instruments (Joanna Southcott, George Turner, and William Shaw,) being taken away, and the sheep shall never be scattered any more, they shall be gathered under one shepherd. He said all who felt inclined might stop after the service and sign, which was done by about forty.

On the 6th instant they visited a people of the same description at Bigbury, whom John addressed, after which a number signed.

On the 27th of the 4th month, 1826, William Tillotson, of Noyna Side, near Colne, Lancashire; William Muff, of Little Horton, near Bradford, Yorkshire; and William Lees, of Park Bridge, near Ashton, Lancashire, attended John Wroe, at his house in Tong street, in the morning they began to read the Bible to him, and answers were given by the Spirit to fifty-two chapters, which were written and finished at about half-past three o'clock in the forenoon of the following day, and the time he neither tasted food nor drink; and the answers were afterwards read as lessers and answers were afterwards read as lessers the public meetings, on Sunday throughout the year being one for each Sunday throughout the year.

On the 26th of the 6th month, 1826, John visited Martha, wife of Samuel Muff, of Bradford, who had for several days

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to be dying. John causing her to take hold of the iron rod, said, "The Lord will at this time restore thee to thy former health;" and she was accordingly restored.

Witnesses, Samuel Muff, her husband; William Muff, her son; and several others not of the society.

On the 17th of 6th month, 1830, as John Wroe was at James Laycock's house, adjoining the meeting-room, in Bradford, Anne, the daughter of Joseph Holgate, woolcomber, of Union street, Bradford, applied to him, accompanied by her father; she had been for some weeks frequently seized with fits of a singular description, in which she became speechless, appeared to be choking, and making a most hideous noise; she also evinced an inclination to bite any thing within her reach, and leaped from the bed in a manner resembling a frog, and appeared to become worse continually; she frequently said John Wroe would be made the instrument in healing her, and of which her father informed him; but John declined their solicitations, observing, that no revelation had been made to him on the subject, nor was he informed that he would be endowed with the gift of healing: but on the day stated at the commencement of this paragraph, John directed her father, (who had left her at the door,) to go into the meeting-room, which being done, John followed, the young woman was seated on a form, and twisted herself round it; she also rolled on the floor like a spherical body. John Wroe said three times, "In the name of Jesus, the Son of the living God, I command thee, thou foul spirit, to come out of her, and enter no more." All the parties then left the room. She never afterwards had another attack, but remains in perfect health.

Witness of this fact, Joseph Holgate and William Muff, of Little Horton.

IN the beginning of the 12th month, 1832, John Wroe, by direction of the Spirit, had the Bible read over to him by six men, from which he selected certain passages, in order to form a book for the preachers, and which he was informed should gather the Lord's children out of all nations where they were scattered; of which selection, the twelve baskets of fragments were a prefiguration; see John vi. 12, 13. "When they were filled, he said unto his disciples, Gather up the fragments that remain that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves which remained over and above of them that had eaten."

The names and residences of the six men alluded to are, Thomas Mort, of Huddersfield; William Muff, Joseph Holgate, John Tillotson, Charles Robertson, all of Bradford, and David Brummit, of Leeds.

They commenced reading on Monday, the 3rd instant, at ten minutes before two o'clock in the afternoon, and continued day and night until they had ended, which was on Thursday, the 6th, at four o'clock in the morning; being a period of sixty-two hours, wherein John neither ate bread nor drank water, and not fewer than three men were in his company during the whole time, who bear testimony to the truth of the above declaration.

After which he selected four men, who read over these passages, and omitted all of them that did not testify of the redemption of the natural body, Israel alone being called to come out of the world.

On the 12th instant, before the setting of the sun, the selection of passages for the Preacher's book was finished, and twelve seals placed thereon. John then stationed four men, one in each of the four quarters, and gave them the following charges:—

"Thou who art in the east, go to the west; thou who art in the west, go to the east; thou who art in the north, go to the south; thou who art in the south, go to the north:" and when speaking to each,

he added, "And gather the bones of the virgin of Israel."

He also said to the man whom he placed in the east, "When thou receivest the book, preach nothing but what is within these seals, that thy soul may be prepared for the realms above, to join the church triumphant."*

And to the other three he delivered the same charge, that their souls and bodies might be preserved to put on immortality on this planet.

Papers of William Muff.

* In these words the reader will see that this person, William Muff, of Little Horton, near Bradford, was warned of his death: four months after this, viz., 7th of 4th month, 1833, which was Easter Sunday, John Wroe addressed the following words to him, in the presence of the congregation of our friends, at Wakefield: "If he was willing to go to Glasgow, and leave his body there, if the Lord required?" He answered "Yes."

In a Communication given to John Wroe, Gravesend, 20th day of 3rd month, 1833, is the following commandment: "Let William Muff go by way of Liverpool." William Muff commenced his journey for Glasgow in about three weeks after Easter Sunday, before-named, but instead of going by Liverpool went by Newcastle, which is the contrary way; and from thence to North Shields and Sunderland; he preached at Sunderland on the 5th of the 5th month, after which he went to the house of Robert Hardy, tailor, in Moorgate, to dine; he was in good health, but as he was rising to leave the house he lost both his sight and speech in a moment, and was apparently dying, in which state he continued about a month, then getting a little better he returned home; he continued about four months and then died. He was at the meeting of our friends the same evening on which he died, and appeared in better health than usual.

CHAPTER VI.

His Baptisms—Wanderings—Persecutions, &c.

ON the 15th of 1st month, 1823, John Wroe was at Leeds, when according to the directions of the Spirit, received in a communication, he continued forty days confined in a dark room, at the house of Joseph Hudson, of Woodhouse Carr, thirty of which he fed, exclusively, on butter, milk, and honey.

On Saturday, the 30th of 8th month, 1824, being shortly after his return from Gibraltar, he was publicly baptized in the river Medlock, near Park Bridge, a short distance from Ashton, and on his coming out of the water, he stood with one foot on the land, and the other over the water, and exclaimed, "I swear by him that liveth for evermore there shall be time no longer."

On the 16th of the 1st month, 1824, being just returned from the continent, John Wroe arrived at Idle, in Yorkshire, where, agreeable to instructions communicated to him by the Spirit, he remained forty days, accompanied by William Tillotson, of Colne, during which time he occupied a house, to which he confined himself, but received all visitors applying to him, and held conversation, and arguments with them. At the expiration of this period, viz., the 25th of 2nd month, he visited William Vint, Baptist minister, of Idle, and Thomas Howarth, minister of the Established Church.

On Sunday, the 29th instant, at about one o'clock, agreeable to the direction of the Spirit, he was again publicly baptized by John Brunton, of Bradford, in the river Aire, (a little above Apperly Bridge, and about a mile from the house he had occupied,) in the presence of about 30,000 people, as was represented in the *Leeds Mercury*, who were led to attend in

consequence of the notice bills that had been circulated; both sides of the river were lined with persons of various ages and denominations: the Spirit had given John a sign, that on his entering the water the sun should shine; for during the two preceding days the weather was extremely cold, with severe frost, accompanied by snow. The Sunday forenoon continued very wet until twelve o'clock; when he arrived at the brink of the river, the sun being still obscured, he moved a few paces backward, and walked a little further by the water side, intending to delay until the clouds were dispersed, but the people having misconstrued his motive, concluded that his movements proceeded from a fear of the consequences of carrying the object for which he appeared into effect, and consequently, that he was then about to retreat, cried out, "He dare not go in, he is running away;" and which they appeared determined to prevent by compelling him to go into the water. Some friends who accompanied him attempted to assist him to withstand the press of his opposers, but their assistance appeared only to give success to that which it was intended to suppress or prevent, they therefore declined further interference. When he, being left alone, made his way to the water with very little difficulty; the sun then immediately shone forth with a degree of warmth almost unusual at that season of the year; the musicians and singers began to play and sing, and he descended into the water, but when preparing to do so a cry was raised by the multitude, "Drown him;" the same words were uttered by some young men who had placed themselves on the branches of a tree adjacent to the river; John commanded them, in the name of the Lord, to come down. One of them, named Hudson, who was formerly John's apprentice, cursed him; immediately that part of the bank on which the tree grew gave way, and all were precipitated into the river. None of them were drowned, but some of them had five or six miles to travel home in their

wet clothes ; but Hudson, who had cursed John, died within a few days after. When John came out of the water the musicians and singers again performed.

On his departure from the river, accompanied by some friends, the people renewed their opposition, and attempted to strike him with sticks, and they succeeded in getting him and one of his friends on the ground ; however they escaped without sustaining much injury ; but according to report some of the people were seriously hurt, and a person who was mistaken for John was severely beaten.

As John proceeded to his residence he had dirt and stones thrown at him, but sustained no bodily injury.

A friend delivered a sermon after the baptism, which a great number of the people delayed to hear ; they did so very peaceably, and in which state they dispersed.

The unruly conduct of the people on this occasion fully verified a declaration contained in one of John's communications, which had been given him about five weeks previous ; it was dated 27th of 1st month, 1824 ; an extract is as follows : " Then you shall see how Satan will swell, for he will gather a large number to fight against you all."

Journal of William Tillotson.

On the 11th of the 9th month, John, according to the direction of the Spirit, departed from Ashton, and wandered in the fields for fourteen days, where he fed on wheat, nuts, blackberries, hips, herbs, and water, which however did not allay the cravings of his appetite, being commanded by the Spirit not to eat unclean meat, and which every thing was if it had touched what was unclean ; the food he then used was for a sign of a want of victuals by the inhabitants of the earth.

The account he gives of his wanderings during these fourteen days is as follows : He first walked to

Blackhill-foot, in Lancashire; the wetness of the day obliged him to seek for shelter, he accordingly entered a barn, but was observed by the mistress of the premises, who inquired his business? He in reply requested the favour of lodging there. She informed him that she would not allow any such person to lodge there, he might go to a public house. "What must I go with, for I have no money?" said he. She said, "Pawn your clothes." He observed, "The clothes on my back are not my own, neither have I anything that I can call my own; am I to pawn other people's property?" A gentleman who was present said, "If you will go with me, I will find lodgings for you." John accompanied him, and he lodged in his barn. Next morning he was visited by four persons, who invited him to breakfast. He replied, "If you will give me clean meat I will go." They inquired what is clean? He said that which has not touched the unclean. They would know is bread and milk unclean? He answered, "If your hands have not touched things unclean, then it is clean." Said they, "If it be so, there is not a man on the earth that can give you clean meat." He said, "The Gentiles cannot give me clean meat, but if you will enter the water, and be washed by the words which proceed from your heavenly Father, then are ye clean, as long as ye touch not any thing that is unclean." They then had a long discourse on scriptural subjects.

From thence he walked to Huddersfield, and remained there that night, and then walked to Oakenshaw and Shirtliff-lane, in the vicinity of his own residence, near Bradford, where he saw a great concourse of people; the view he had of them proved to be the fulfilment of a vision shewn him on the 26th of 1st month.

He observed his wife in one of his fields, to whom he gave a sign, on seeing which she went to him, and he told her he had a command from God that he should destroy all pictures, portraits or likenesses of

my thing that He had created, or caused to grow, whether of iron, stone, wood, cloth, or paper, and every thing of a black colour that could be found within the house, and which commands he obeyed.

He then continued his wanderings, and on the 17th instant arrived at Thornhill, five miles west of Wakefield, and visited John Dobson, a tailor, and a member of his own society; this man was about eighty years old, and afflicted with the palsy in his head and hands; also with an internal complaint. He requested John to beseech God for their removal. John, who slept on his tailor's work board, did intreat the Lord for him, and so speedily was the petition answered, that on the following morning the said John Dobson actually wrote a letter, and also shaved himself, which he had been unable to do for several years.

John Wroe then proceeded on his wanderings, and arrived at Joseph Clarkson's, at Bretton, who was in a very bad state of health, a part of his family had also been more or less indisposed. The walls of the apartments were decorated with pictures, and John declared to the family that there would be no healing for that house until they had put away all their strange gods, the performance of which should be a sign to them; but this they declined, and Joseph died shortly after. He afterwards proceeded to Barnsley, where he circumcised a young man who had an issue, of which he was also healed.

On the 25th instant he again visited J. Dobson, of Thornhill, who said to him, "John, I have been cured of my shaking since thou came to our house, the Lord has done it for receiving thee." He replied, "Well, but before thou seest my face again, thou wilt be cured of some inward complaint:" and which accordingly followed, as he was cured of an inward bleeding.

The fourteen days of his wanderings having now expired, he proceeded to Bradford, and Sunday, the 26th instant, addressed a very large congregation,

but there were numbers who could not gain admittance for want of room. Some of the people declared that when he came out they would kill him, which threat was accompanied by imprecations.

The service being concluded, and the assembly not dispersing, he, in company with a few of the society, continued in the meeting-room more than an hour. Being apprehensive that evil was premeditated, Joshua Pollard, chief constable, of Scarr-hall, was procured, but according to report, instead of rendering any assistance he encouraged the lawless conduct of the multitude. Being tired of waiting, he left the room, accompanied by Elizabeth Elsworth and Mary Brear, who were sisters, and with whom he walked about two hundred yards, when one of the females received a blow, and was pushed aside. John also was forced along for some distance; however, they reached the New Inn, where there were two horses in readiness for him and a friend; many of the people were about to enter, but were prevented by the landlord. Some persons already in the house said the two females before alluded to were John's women, and that he was picking the poor people's pockets, to which they added many malicious and abusive observations.

The horses being got ready, the people who had been in the house rushed out, crying to their persecuting companions, "Now lads, he is going;" on which they closed the yard gate; he, however, escaped by another passage.

Having succeeded in getting on the road leading to Great Horton, a cry was raised, "Kill him, kill him." He was then pursued by a mob, amounting to thousands; some cried out, "That's the devil who says he has been living on hips and haws, wheat and nuts, for fourteen days." Here he was surrounded, and prevented from proceeding; but being preceded by Joseph Brear, (husband to Mary, before mentioned,) he soon after succeeded in clearing his way and proceeding a little further; but he was stopped,

the mob pulling his horse and tearing his clothes Joseph again succeeded in clearing the way a little but was presently knocked off his horse by the blow of a stone; when remounted, they proceeded a short distance; John then turned round and said something to the people, which the informant does not recollect.

John and his horse were then pulled down and struck; the bridle and girths of the saddle were broken in pieces. He at length succeeded in getting on the causeway, and resumed his journey on foot; stones and other missiles were showered against him in all directions; some of his companions entertained fears that he never would reach Horton with his life. As he walked on several attempts were made to throw him down, particularly by a young man; (the son of Zaccheus Robinson, belonging to the society—Moses Elsworth, father of the aforesaid Elizabeth—endeavoured to render him some assistance, but was prevented by this young man, who, on finding that John recognised him as the son of Zaccheus Robinson, assumed friendship.

John, on arriving at Horton, entered Zaccheus Robinson's garden, accompanied by Moses Elsworth and leaning on the wall, wished, (as he subsequently asserted,) that both he and his persecutors might die together, as Samson and the Philistines did. The preceding part of the day had been fine, but was now succeeded by very heavy rain, which caused the dispersion of the mob. The rain came on suddenly, that it appeared as though a cloud had burst; for within a few miles of the same place there was no rain. At the request of Moses Elsworth Z. Robinson's son, John was permitted to enter the house, and at the intimation of a younger son went up stairs, with the intention of secluding himself from the view of the mob, lest they should break the windows. As John intended to proceed to Moses's house, at Scarlet Heights, the constable, after some time, at his (Moses's) request, showed

John the way through the fields, by which he passed unobserved ; but Zaccheus's son followed and abused him the entire of the way, and among several abusive expressions, said, " You see what disgrace you have brought upon yourself by making yourself a prophet."

On arriving at Moses Elsworth's, it appeared that nearly his whole body was black ; he had also one of his eyes much discoloured, and received a cut on his face from the blow of a stone. On the following day John Brunton, John Mallinson, Samuel Muff, and James Clayton obtained warrants for about nineteen of the mob, and on Tuesday they appeared before Michael Stocks, the magistrate, Queen's Head, and were bound over to keep the peace for twelve months, and pay the expenses.

Papers from Elizabeth Elsworth.

REPORTS were at this time in circulation that several children had died in consequence of their being circumcised. Agreeable to the command of the Spirit given to John, these reports with one exception were entirely false ; which was a child named Daniel, son of Robert Grimshaw, of Hurst Brook, near Ashton, who had been circumcised on the eighth day, and died on the sixth day following. The fact of its being circumcised having been publicly known, the child's father was secured, and Dr. Ogden examined its body, and declared that the part had mortified, which caused its death. Several individuals asserted that the wound inflicted by circumcision was healed previous to his death ; but notwithstanding such assertions, an inquest was held by the coroner, named Milne, at the Commercial Inn, Ashton, and a verdict of manslaughter returned against Henry Lees, the operator ; he was consequently conveyed to the county gaol, to take his trial at the ensuing assizes, then six months distant, but was liberated on bail the following week.

When his trial came on, and Dr. Ogden's evidence was stated, it was in some respects at variance with that given before the coroner, which was, "That the wound occasioned by circumcision had caused the child's death:" but that given at the assizes was, "That the ligature being too tight, was the cause." He was acquitted, and his acquittal was a fulfilment of a prophecy delivered by John Wroe to that effect, dated 2nd of 10th month, 1824.

On the 22nd of 2nd month, 1825, John entertained a select party of the members of the church from different places; their appearance, in passing to and from his residence, excited much attention among the populace, particularly as they had lately adopted the ancient custom of wearing their beards. A great tumult was raised in consequence, and some of them received much indignity; one was actually trodden under foot.

On Sunday, the 3rd of 7th month, John addressed the public at Ashton, in the course of which, he said, "He wished that he and his opposers might be brought forward face to face before God, so that proof might be given which party was in the right." On which, Thomas Stone, lately a member of the society, but now a great opposer, vociferated "Amen." When John concluded, Thomas stood up to offer some opposition, which he commenced.

Here, as is customary at the conclusion of the service, the music struck off, so that he could not proceed, when John Siddal, the doorkeeper, laying hands on him, conducted him to the door, and he walked quietly out; but as far as could be judged from his gestures, he appeared to be in a state of great mental excitement. This occurrence fulfilled a dream which Thomas had on the 1st of 10th month in the preceding year, previous to his leaving the society, a part of which is as follows:

"I thought I was at a preaching, and that preacher had not language to cause the people understand what he meant, which gave me m

pain; but in a short time he ceased, and the music struck off with much life. The meeting being ended, I saw the churchwardens come out from among the people, and one of them said, "What must be done with this people?" I then directed myself homeward, with another person, who said he had been a believer, but was very unhappy at present, as he could neither approve nor condemn; he said there was much truth, but with all this he was more hardened, and could not believe: I thought he was almost raging, because of his unbelief, and so we separated."

From William Tillotson's Journal.

On the 5th of the 1st month, 1826, John Wroe, in obedience to a command from the Spirit, left Park Bridge again to wander in the fields for fourteen days. He asserts that his wanderings were in various parts of Lancashire, Cheshire, and Derbyshire, and was frequently out all night during this time, although the frost was very severe; he procured his food by begging it, but was prohibited from receiving it from those with whom he was joined in society. This conduct, (as well as his wandering in the summer of 1824,) being to set a type of an approaching scarcity of bread, in those places through which he wandered. One morning, on calling at a house near Kettleshulme, in Derbyshire, and asking for a draught of water, he was offered a basin of blood, drawn from a pig just killed.

The above was fulfilled in the year 1837, from the distressed state of commerce, which has been before adverted to.

On the night of the 13th, or morning of the 14th of 11th month, 1826, a party of young men, of respectable families, (one named Clayton, and two others, Joseph and Thomas Marshall, sons of a gentleman who was a partner in Oakenshaw Iron works, and

others on horseback,) invaded the premises of John Wroe, then at home, and committed the following assault, which they commenced by throwing stones at the cellar window, and endeavouring to force the window shutter of the room in which John slept; he arose and opened the door, and was immediately struck with their whips; but they soon went away, and John pursued them; and one of them, whom he mistook for Thomas Marshall, seized him by the throat, and gave him several blows with a knife, but without wounding him.

On the 16th instant he obtained warrants for the three persons already named; also for some of the others; and on the 20th they appeared before magistrate Stocks, at the Queen's Head, near Halifax, and were bound over to appear at the Quarter Sessions; previous to which, however, they compromised with John to decline further proceedings by confessing their guilt, and paying all expenses to John Brunton, of Bradford, thereby fulfilling a prophecy of John Wroe's, uttered on the 25th instant, in the presence of William Lees, of Ashton-under-Lyne, and William Tillotson, as follows; "I know how it will end; there will be nothing more to do about it; they will come forth and make it up, and will get a glazier to mend the windows."

From William Tillotson's Journal.

On Easter Monday, the 4th of the 4th month, 1831, the society's printing press was removed from Ashton, on account of the apostacy of most of the superintendents, conductors, and executors of the different laws and commandments given to John Wroe by the Spirit, and hence the title of chiefs of the congregations were also removed. A number of the members of the society from different places were present on the occasion, as well as several residents of Ashton, amongst whom was a band of musicians.

The press, with the rest of the apparatus, was

placed in two carts, drawn by four black horses, with manes and tails uncut, the property of John Stanley, of Ashton. They commenced their journey sometime previous to the rising of the sun, before which they repeated the Lord's prayer in the street, in the Hebrew language, and chanted a number of sentences from a book communicated to John Wroe by the Spirit. From the same source they had directions to be at a certain place on the road, a little more than a mile from the sanctuary, when the sun should rise, but just as they were outside of the town, they were obliged to delay some time to reload the carts, which detained them much beyond the appointed time; but on arriving at the place they observed that though the sun had already risen, it only just then appeared over the top of a small hill. A thick fog was observed to cover Ashton during the day.

John Wroe was also in attendance, left Ashton before the press, in company with William Skin, and having gone five or six miles, they were overtaken by a small number of his most inveterate persecutors, amongst whom were Masterman and Spencer. As they approached, John said to William Skin, "Never mind them, they'll not be permitted to hurt me at this time, but beware of the next." Overtaking them, Masterman seized him by the collar, demanding whether he had not received a letter from him, ordering him to appear on a given day before John Ward, whom he called Shiloh, to answer such questions as might be put to him, and why he had not appeared accordingly? John, in reply, informed him that a letter had been brought to him, but he would not receive it, and it had in consequence gone to the General Post Office, and he (Masterman,) would have it again. Another requested Masterman to knock John's head off. He asked what good it would do him if he were to do so. Presently a number of friends, who in consequence of excessive heat, had stript off their coats and hand-

kerchiefs, came running up, being apprehensive of some evil design on the part of John's opposers.

A number of people were collected soon after from the neighbouring houses, and John placing himself on a heap of stones, preached to them, on which his enemies made their retreat, apparently ashamed of their conduct. He also addressed the spectators at certain other places in the way, and the musicians played through the different towns and villages, which as well as the horses, excited much admiration; this some manifested by rejoicing and dancing.

On Tuesday evening they arrived at Sheffield, the place of their destination. The weather also was as fine as possible for the purpose. He told a number of friends at William Skins, the evening previous to the removal of the press, that on the following morning the moon would shine very clear and without a cloud before the rising of the sun; and the sun would shine very bright, without a cloud, till after the middle of the day; which was fully verified, for no cloud appeared till the setting of the sun, which was witnessed by hundreds of people.

Letter from William Skin.

On Sunday, the 10th of the 4th month, 1831, John Wroe went to Bradford; in the morning, previous to setting off, he was at William Whiteley's, then residing in Ings lane, Wakefield, where he said, "This is the day that that will be fulfilled which has been so long foretold, that I should be trodden under foot of men;" which expression he repeated in another person's house in Wakefield the same morning. He departed for Bradford at about twenty minutes to eleven o'clock in the forenoon, accompanied by James Shand, who asserts that when on the way John often appeared to be either agitated in mind or unwell. He said, "Bradford will be a horrid place this day."

They arrived about twenty minutes past two in

the afternoon, and John went into James Laycock's, which is at the entrance of the meeting-room, and observed his heart ached. He said to James Laycock's wife, "Dost thou not know that it is prophesied I should be trodden under foot at Bradford?" She answered, "Well, it is not to be to-day." John replied, "Thou dost not know." James Shand went into the meeting-room, which was filled to excess, and read part of the service, but the people cried out, "We want Wroe, we don't want you."

Afterwards John went in, on which they were a little more peaceable; but after he had spoken fifteen or twenty minutes they commenced breaking the forms. James then concluded the service, but the people still delayed in the room, by reason of which one or two of the society went away for the purpose of procuring the constables, (Joshua Pollard, son of — Pollard, of Scarr hall, and Joseph Smith, late of Little Horton.) Pollard said to them, "Do you think we will protect such a villain as he? Why does he come here to make a disturbance? Bring him out to the people, and they will be satisfied." The constables, however, attended, but were intoxicated, and requested all the members of the society to go home, saying, "If you will go home we will guard him through the crowd."

Most of the members accordingly went; they then succeeded in inducing the people to leave the room, and some of the friends locked the door—John and James remaining within. He said to James, "They will break the door open; this is the day that I am to be delivered into their hands, which I saw seven years since, that they should take me and trample me under their feet." The constables inquired of Laycock's wife why all did not go away? She answered, "All are gone excepting such as are to stop all night." In about half-an-hour the mob forced the door and frame out of their places, and rushing in, seized John by the hair of his head and beard, and dragged him outside. Here one of the con-

stables cried, "Go it, lads!" on which they threw John down from the top of the steps, (which was the third story,) upon the people who were at the bottom and they trampled him under foot. Some cried "Kill him!" Pollard, the constable, cried, "Throw him into the water, and if he cannot divide it let him sink or swim."

He was afterwards dragged along the street, until being opposite the door of a shopkeeper, named Bilton, a young man pulled him in. Here he moved round, and cried, "What have I done unto you?" Then the door was closed, and two squares of glass broken in the window. He stopped there till ten o'clock at night, when Bilton obliged the constables to conduct him away, and they attended him to the New Inn. They then said to him, "Now be advised by us, and our advice shall be such as will be of service to you; put off your clothes, and put on a woman's clothes, we have got some here which will fit you." John said in reply, "Have you brought me here to make sport of me; have not the mob done enough?" They answered, "Nay, but if you will go in woman's clothes you will not be detected, for you cannot stop at this house, and go you must." John said, "If I have done any thing to you, kill me yourselves; I can never die a more honourable death." One of them said, "Why does he speak of Samson—has he Samson's strength? His hair is grown, let us see it." John said in reply, "Answer me this—What strength had Samson when they put out his eyes? To-day is yours, but remember you will be brought to judgment for it." They said if you will go to the Vagrant office there will be a bed provided. He answered, "I intend to stop here all night: you may take your own children there." About half-past eleven o'clock, his sister and her daughter arrived, and conducted him to his mother's, where he remained during the night. He had three of his ribs dislocated, and was also much bruised

internally, which was afterwards the cause of frequent discharges of blood from his mouth and ears.

Letter from James Shand.

In the 10th month, 1831, John Wroe went to Whitby, to which place (no coach running direct,) the coach fare could not be paid further than York, and it was therefore paid to that town by Matthew Shaw, of Leeds, at the Bull and Mouth, who also commissioned the guard to pay his fare from York to Whitby, for which purpose he delivered him the money, but the guard left it at the Tavern, the house at which his coach stopped, and the porter went with it to the Black Swan, from which place the coach for Whitby started. John Wroe having to wait on the coach, called on Charles Lyon, a staymaker, in Minster gate, (a person with whom he had previously a slight acquaintance.) After John's departure, Charles, having heard that John did not handle money, sent his wife to the Black Swan Coach office, to inquire of the bookkeeper who paid his (John's) coach fare to Whitby, who answered "He paid it himself." John's coach fare from Whitby back to York was paid by John Fortune, shoemaker, who also by the same coach sent a parcel directed to Charles Lyon, containing money for John's coach fare to Leeds. The coach arriving at York, and John, accompanied by the porter carrying the parcel, entering Charles Lyon's; Charles's wife said, "We'll have nothing to do with this man or his parcel:" then Charles charged him with lying in saying he never carried money.

At John's request, Charles accompanied him to the coach office, at the Black Swan; in Charles's presence John said to the bookkeeper, "Who paid my coach fare to Whitby?" The bookkeeper said, "You paid it yourself." Then at John's further request, Charles accompanied him to the Tavern, to the office to which John had come to on his arrival from Leeds; on arriving, Charles, without waiting

to hear what would pass, accused John with lying, at the same time professing to be a prophet of the Lord. John interrogated the bookkeeper, "Who paid my coach fare to Whitby?" The bookkeeper said, "Our porter." The proprietor being present, said to the porter, "Go along with the man, and speak the truth."

He accordingly went with him to the Black Swan, and said to the bookkeeper, "Who paid this man's coach fare to Whitby?" The bookkeeper answered, "He paid it himself." John said, "You are a liar, and you know it." On which the bookkeeper threatened to have him taken into custody for an assault, but John repeated his words, and presently a mob gathered at the door. The porter said, "Then if this man paid his coach fare himself, you have been paid twice, for I paid you it; I gave you half a sovereign, return me my money again." Here the bookkeeper being detected in a lie, was puzzled for an answer; but endeavoured to overcome by swearing.

John then accompanied Charles back to his house, and the parcel containing the money for John's coach fare to Leeds was opened, and for some time left so, on the counter: by and by Charles, or his wife, asserted there was half-a-crown missing. John said, "Well, you surely do not think that I have taken it." Charles said I doubt that. John replied, "Then you shall search me." On which Charles searched all his pockets, and luggage, but found no money. John proceeded, "As you have searched me, I will have you searched;" and at the same time went out for a policeman, but was immediately called back by Charles's wife, who said she had found it, her son had taken it and been playing with it in the yard. John lodged there that night, full of sorrow; yet glad that he had obtained the victory over his enemies.

CHAPTER VII.

*Divine Communications; chiefly Commands for his
own observance.—1823.*

Leeds, 15th of 1st month, 1823.

THIS morning I dreamt that I was in a pew, in a large place of worship, where there was a large congregation, and many clergymen; I saw a young man of high stature stand up before the clergy, who said he would destroy the earth; and I fled out of the pew into aisle.

The answer of the Spirit: The young man whom I shewed thee, who stood so boldly before the clergy, is the Branch of me, Jesus, who shall be the life of Israel, and sweep away the refuge of lies; and cast Satan down into the bottomless pit for a thousand years. Be thou valiant, and set up a standard, and declare my words, until I bring forth this young man; and then thou shalt flee as thou fleddest out of the pew.

Written from John Wroe's mouth by Samuel Walker, of Bradford.

London, 11th of 4th month, 1823.

I, JESUS, who am the root and offspring of David, command thee to go forth unto all those nations, which I shall tell thee of; and tell them I am bringing forth my servant, the Branch, who shall come in the name of Shiloh.

Now stand thou boldly before them, and tell them that the Mighty God of Israel has sent thee unto them; and if they will hearken to the word that I give thee, and gather themselves together, and unite as with one heart, and serve me with one consent, then

I will bring them forth, and place thee among them, till the time that I reveal my son Shiloh. But if they refuse to hear my voice by thee, I will do as I did unto the Egyptians, for death shall be among them in every town and city where they are, until they acknowledge it. Therefore be not dismayed at their looks, for I will give thee the line and the plummet, until the time they acknowledge me, whom the Hebrews condemned and the Gentiles pierced.

Liverpool, 17th of 4th month, 1823.

BE thou strong and valiant, and likewise him that shall be with thee, for I will make your voices like the voices of roaring lions, and thy voice shall be heard from pole to pole. For I have searched thee out from amongst my people, in a family of dry bones, wherein is no soundness, and they shall be thy greatest foes, and thy two worldly brothers will swell hard against thee. Have not I, Jesus, given thee these lines?

Written from John Wroe's mouth by Robert Harling, of Thornhill.

Bay of Biscay, 1st of 5th month, 1823.

I CAUSED the winds to obey thy voice, and I have caused him that is with thee to be a witness of it; for I have caused a calm for two days and nights, that thou mightest see that I was with thee, to perform all my words, which I spoke unto thee; for I will cause seven men to travel with thee, and these seven men shall be witnesses against them when I perform my work.

Now, I tell thee, these people to whom thou art going will do great things unto thee; therefore do thou nothing in thy own strength, neither be guided by them, for if thou art, thy troubles will be great.

Written from John Wroe's mouth by Robert Harling.

Gibraltar, 21st of 5th month, 1823.

Now I tell thee, the Hebrews will not receive thee yet; for if they received thee now it would be no trial to my people who have received my word before. Be thou of a contrite heart, for I will make thee roar like a lion after the prey of my Spirit; for the clergy shall call thee a madman, and the lawyers shall tell thee learning maketh thee foolish: kings shall ask thee questions, and not be able to answer thee; and the Hebrews shall gnash their teeth at their Rabbies, saying, "Is this the doctrine you kept us so long dark in? We will not uphold your robes any longer, for God has given us a light and we will follow it; and we will be no more either Hebrews or Gentiles, but the true Israel of God."

Written from John Wroe's mouth by Robert Harling.

*St. Michael's Cave, Gibraltar, 29th of 5th month,
1823.*

YE shall yet go to Jerusalem, and declare my words there; and thou shalt prophesy there, and I will perform it against that people. And I will shew thee the place where I suffered, and where my temple shall be built, and thou shalt see the foundation thereof, for I laid the corner stone in the Scriptures, as thou hast seen in vision; and as thou hast seen it spiritually, thou shalt see it temporally, if thou watch my movings.

Did I not tell thee they should receive thee in this place? I sent my angels before thee to prepare the way. Did I not tell thee at first that Satan desired to have thee, that he might sift thee as wheat? But thou art not in his hand, though he fights hard against thee.

Thou hast wept much in the ship, but thou shalt weep more in Jerusalem, for they will do strange things unto thee; but I will deliver thee from them: fear thou not, for I will prepare for thee. And thou

shalt go into the Synagogue, (in the place where thou now art,) on Saturday, the last day of the month, and stand boldly before them, and then I will tell thee what I will do unto them.

Written from John Wroe's mouth by William Cooke, of Gibraltar.

Speech of John Wroe to the Hebrews, in their Synagogue, at Gibraltar, 31st of 5th month, 1823.

I AM commanded by the Spirit of the living God to go unto the house of Israel, to see if there be any Israelites; and if any of you are found to be so, you are to gather yourselves together, as men of one heart, and keep the law of Moses, which you have not kept, and then he will give you his laws which you have not believed.

I have to inform you also of your mistake, which you have made in the words of the prophet, where you are told, "He must come and suffer; and then if ye believed not he would give you up till thefulness of the Gentiles; for he never told you that he was the Branch." Now he sets his hand a second time to recover the remnant of his people. For you have it in your Scriptures, "Give righteousness to the king's son." Now to you that believe, and fear his name, "The sun of righteousness shall arise with healing in his wings, and shall destroy the devourer for your sakes." Search your scriptures, and see if you cannot find these words: for this is Shiloh, the Branch, who shall gather you, and deliver you from the bonds of Satan. For your deliverer shall descend from the east, and "every eye shall see him." Now, friends, I am sent to warn you, and not to be afraid of you.

Written from John Wroe's mouth by William Cooke.

Gibraltar, 1st of 6th month, 1823.

I HAVE sent my angels to testify to thee I am the

root of the branches of the six churches, and they that will not hear my call, I will give the destroying angel power, and he shall destroy with death, sword, pestilence, and famine. Have I not spoken it? And I will perform it. And be thou not afraid of them, nor dismayed at their looks, but declare the things that I shall speak unto thee, for I will protect thee.

And thou shalt go into Spain, and declare my words against that people. I see thou art desirous of preaching, but I have not sent thee to preach unto them, but to declare my words, which I shall give thee, for I have prepared me a people in those nations, that shall receive my word by thee, which is my everlasting gospel. (Rev. xiv. 6.)

And thou shalt be brought before kings, judges, and rulers, for my name's sake, and thou shalt prophesy against them, and they shall put thee in prison, that I may confound their wisdom

Written from John Wroe's mouth by William Cooke.

Gibraltar, 22nd of 6th month, 1823.

ABOUT ten o'clock I went to bed, and heard a voice cry out to me, saying, "What doest thou here? Arise and go to the Methodist preacher, and tell him thou art come to join his society, for I will cause thee to join many societies, and thou shalt be all religions, and I will cause a remnant to come out of many of them."

Written from John Wroe's mouth by William Cooke.

Gibraltar, 2nd of 7th month, 1823.

I, JESUS, from heaven, command thee, John Wroe, to warn the kingdom of Spain, that if they return not from their wicked ways of worshipping images, made with men's hand, and bowing before them, that I will draw my twoedged sword against them, and it

shall turn every way, till I have destroyed them.
But who is this that has caused them to err?
They have hearkened unto their priests instead
of hearkening unto me.

Now, I will tell you what I will do unto you
priests; I will chase them as hounds chase a fox,
I utterly destroy them, and the remnant that is left
shall slay your king, and they shall know that I
have sent this unto them by my servant. For I will
let you see that I am coming the second time to
cover the remnant of my people, those that will hear
me to reign over them; and those that will not hear
me to reign over them, my sword shall be against
them, for I will be the king of the whole earth,
there shall be no king but me; and I will reign over
them, and they shall know that I am the Lord,
I have spoken unto them by the mouth of my servant
John Wroe.

Written from John Wroe's mouth by Will
Cook, and translated into the Spanish language
by John Qurell, an Hebrew; and a number of copies
written and distributed in Spain by John Wroe
William Cooke.

Ashton, 9th of 9th month, 1823.

THOU hast seen no mockery yet to what shall I
do to thee; for they shall be for haling thee
to prison in many places; and these are the clerics
whom I have permitted Satan to bring against thee
for a testimony against them.

Written from John Wroe's mouth by Henry I
of Park Bridge, near Ashton.

Ashton, 29th of 9th month, 1823.

THOU shalt stand up at two o'clock on Sunday
at Birmingham, and see thou go not to either
magistrate, but stand boldly before the public,
tell them my decree is fixed that I will not
draw a large number unto thee, and I will
draw a large number unto thee, and I will

will persecute thee, for thou wilt make blunders, as they will thrust thee out of this place.

Written from John Wroe's mouth by Robt Blackwell, native of Lancashire.

Strasburg, in France, 23rd of 10th month, 1823.

SON of man! arise and stand up before the Jew and tell them my decree is fixed, which I will not alter. And tell their Rabbies that they will be confounded, and that they are not Hebrews; but if they will ask of me I will make them true Israelites, and go to the descendants of Israel, which are hid among the Gentiles, and tell them they are not Gentiles, but if they will ask of me I will make them of the true Israelites, for I will confound all that call themselves Jews, and are not; and perform this before thou leavest this place; and ye shall not return the same way that ye came.

And when thou returnest thou shalt go to Idlworth, and remain there forty days, (that each day may be counted for a year, for the ingathering of the house of Israel.) Thou shalt not preach during those forty days, but many will come unto thee, and ask thee questions, which they think thou cannot answer. But I will answer them by thee, and confound them: thou shalt not travel during these forty days; I will set thee for a sign for the people.

Written from John Wroe's mouth by William Less.

Copies of letters delivered to the visible and invisible Hebrews.

I, JOHN WROE, am commanded by the voice of the living God to go forth unto many nations, kingdoms, and states, to both the visible Hebrews, and those who are invisible, being hid among the Gentiles, to deliver these words which have been given to me, as follows:—

"I, the Lord, command thee to tell the visible

Hebrews, that my decree is fixed, which I caused to be recorded in the Scriptures, which I will not alter, that there shall be time no longer; for as I gathered my seed Abraham from among the Gentiles, and made him Israel, so will I gather his seed, whom I have mixed among the Gentiles, and dispersed into many nations, which are two staffs of people, which shall become one, and be my true Israelites.

"I, the Lord, command thee to tell the Hebrews to circumcise their hearts unto me, and ask of me, and I will shew them my decree which I will not alter. For both Israel and the aliens shall be circumcised both in heart and flesh. Israel before my kingdom is given, and the aliens after it is given, though they be servants to Israel, yet shall they be circumcised. Now if you will fulfil this you shall see your king and your ark; for it is not recorded in my Scriptures that ye should be delivered at my first appearance, but at my second; that he who had done the world should be delivered from death, hell, sin, and the grave; and that the light of life should dwell in his temple.

"Now, tell them that I speak to thee as I spoke to my servant Moses, for I commanded thee to go forth with my voice from the fire; and if they will ask of me in prayer I will shew them plainly of thee. Did I not tell them in my Scriptures that I would speak to them with stammering lips, and with another tongue—and now I am fulfilling it? Thou, though thou seemest foolish to them, yet will I confound them, for I have chosen thee to deliver my decree, though man could never teach thee.

"I, the Lord, command thee to tell the invisible Hebrews, that if they will seek me I will be found of them, and make them my true Israelites; if they will circumcise their hearts and flesh unto me, and take down their crucifixes, for they boast of what they have done with me, not forsaking their evil, but making their images their gods, instead of worshipping me. If they hearken not unto this, I will do

stroy all their images, and burn their idols; for my decree is fixed which I caused to be written in the Scriptures, which I will not alter, that there shall be time no longer. For I am sending my Spirit a second time to rest upon the house of Israel, and no other shall appear with me on Mount Zion, in mine image."

Written from John Wroe's mouth by William Lees.

Trieste, 18th of 11th month, 1823.

THOU shalt go forth to the clergy of this place, and stand boldly before them, and tell them my decree is fixed, which I caused to be written in my Scriptures, that there shall be time no longer; and if they hearken not unto my word, which I give unto thee, I will destroy them from the face of the earth, both them and their little ones.

Now, son of man, prophesy against those who call themselves Israel, that they are not Israel; if they were they would hear my voice. Go thou unto their houses, and speak the words that I give thee at the time, for I will send my angel with thee, and he shall give thee words.

Now, I tell thee, when thy forty days are expired, I will cause thee to enter into a river, within one mile of Idlethorpe, that the waters overshadow thee, to wash off the filthiness that the world has given thee, for that is not of me. This shall be done every time thou returnest from distant lands.

Written from John Wroe's mouth by William Lees.

Milan, in Italy, 29th of 11th month, 1823.

THIS morning, as I lay in bed, the word of the Lord came unto me, saying:—

"Why art thou meditating in thy mind concerning the images of this land, seeing I will destroy both them and their images? These are the false gods,

which I told thee of before, which I shewed thee in vision, they have fulfilled their forefather's iniquity : the day of judgment is at hand; I will destroy them saith the Lord. This place is as Sodom; my number is small, yet will I bring it out of other distant lands. Now see that thou be bold before them, and cry aloud. Yet I know what they will do, they will be against thee in all lands; yet they are not against thee, but me, as I have chosen thee one of my instruments. And I will bring a people out of the nations where you have been, which shall join you, and I have a man in them who shall interpret many languages."

Written from John Wroe's mouth by William Lees.

*In the coach between Chalons and Avallons, in
France, 9th of 12th month, 1823.*

ABOUT five o'clock in the morning, the words of the Lord came unto me, saying :—

"I tell thee S. French shall come forth and do my work; I have also some true Israelites in Trieste, who shall come forth and join this body.

"Now, I tell thee I will gather a large number by thee in England, before thou go into distant lands, that will join my people, for my work will be sharp and powerful."

Written from John Wroe's mouth by William Lees.

Chatham, 22nd of 12th month, 1823.

As I have been travelling in Gibraltar, Spain, France, Germany, Italy, and various parts of England, and am drawn to this place, I am commanded by the Spirit of the living God to leave you these lines, that you may have no cloak for your sins—that I may be clear—that I have warned you, as the Lord has chosen me to be one of the instruments in his hands; for I am commanded to go forth with

these words which were spoken from the fire, which are as follow :—

“Thou son of man, I command thee to stand with one foot on the land and the other over the sea, and swear by me that liveth for ever, that there shall be time no longer; for my time is drawn to a full end, that my Spirit shall strive no longer with you.

“Go thou and stand boldly before Hebrew and Gentile; tell them my decree which I caused to be written in my Scriptures is fixed, which I will not alter: tell them if they will gather themselves together, and seek me, I will be found of them, that I may give them one heart, that they may serve me with one consent. And if the Egyptians hearken not unto this, I have appointed them to the sword.

“Am I God, and should you choose me a servant to work by? If I were to let you choose me a servant, I should become Satan’s servant. I will work by whom I will, for my children are these, the gold seven times refined; and this is the hundred and forty-four thousand that shall appear with me on Mount Zion; they are in all nations, kingdoms, and states, and are become all languages, and I will set a mark upon them. Then I will send forth my destroying angels into the four quarters of the world, that you may judge between me and my Scriptures, whether I have fulfilled them or not, for revenge shall be mine saith the Lord.”

Now, if ye be friends in the work of the Lord, search for the truth that it may deliver you. Do not the Scriptures direct you “to follow the Lamb whithersoever he goeth?” Did Israel stop when the Lord took Moses? Ye answer no. But you are now going to fulfil what the Hebrews did, when Jesus was on the earth; for ye have been following strange gods, and putting trust in them, who put trust in silver and gold, but I will tell you what the Lord has made known to me:—

“He that putteth trust in the sword of the world, shall perish with the world; and he that putteth

trust in silver and gold, it shall not deliver him, for I see a great nakedness among you—you are neither hot nor cold, yet there shall a remnant come out of you, though you have blind guides among you, that will neither walk in the commands themselves nor permit others.”

Now, if you hearken to this, I will tell you what you must sign to; that the Lord is sending his Spirit into the world to gather Israel, that he may redeem their bodies, as he redeemed his own, from death, hell, sin, and the grave, that ye may dwell in his Spirit till he put it within your temples.

Written from John Wroe's mouth by William Lees.

London, 24th of 12th month, 1823.

To the committee of the Lord's children, for the execution of the commands to George Turner: “Thus saith the Lord, I have nourished you until you have forgotten your first love, and one part of you have been following strange gods of silver and gold. This is the second time I, the Lord, have warned you, and the second letter you have received. Ye stiff-necked, and uncircumcised in heart, who call yourselves Israel, if ye hearken not to this I will give you to the four winds; yet I have a remnant among you who have not partaken of the corrupt gold. Now, if ye will ask of me in serious prayer, I will shew you plainly of my servant. Have not I, the Lord, sent thee to them with these words?”

To JOHN NISBET, one of the forenamed committee. When I was in Italy, the word of the Lord came to me, saying,

“There was one of the committee that had not partaken of the silver and gold, and that I should call upon him; and that he had a work for him to do, which he will make known, and for all the rest he would separate them, as he is dividing the true

Israelites ; for the Lord will send his word into all nations, kingdoms, and states, and will find a remnant in every kingdom."

Ashton, 27th of 12th month, 1823.

SON of man ! arise and behold my children ! For one of my shepherds has caused thy body to stink, and the stink is come into my nostrils, and it shall fume over the face of the whole earth, that I may cleanse my sanctuary.

This night shall be one of mourning, which shall be heard in all the land, and then your sanctuary shall be cleansed. And as thou doest among this people, so shalt thou do in the churches and chapels into which I cause thee to go ; and this shall be a grievous mourning in their sight, for it is against all the land.

And as thou mournest, so shall the priests, for I will not hear them, saith the Lord ; for revenge is mine, and the whole earth is on fire, which shall leave neither root nor branch of evil.

Written from John Wroe's mouth by Henry Lees.

DIVINE COMMUNICATIONS.

1824.

Idlethorpe, 26th of 1st month, 1824.

THIS morning, in bed, I had the following vision shewn unto me, that I was travelling between Rowley and Oakenshaw; I had a staff in my left hand, and a measure, with a joint in the middle, in my right, and I measured as I walked. I called at several houses, where they asked me what the instrument in my right hand was; I told them it was to measure the earth. They were surrounded with victuals, and I was almost dying with hunger, but no one relieved me, and I went on measuring till I arrived at Toad-holes, where I met with my mother's father, who had been dead many years, and he said "What art thou measuring?" I answered, "Thou knowest."

Question.—And who are the people with whom thou hast been? I made him the same answer; and he added, "I'll tell thee who they are; they are the Gentiles, whose end will be as Esau's, for they will neither feed thee nor receive thy word." He continued, "Dost thou know that thou hast to measure many nations? But the Gentiles thou art not to measure, for they are to be burnt up and destroyed; but thou art sent to measure Israel, and the Lord thy God will make them Israelites after thou hast measured them, and he is with thee; and thou hast been despairing in thy mind, but the Lord will gather a great number by thee, for thou art as a brand plucked out of the fire." And I measured till I arrived at Wibsey Bank-foot, and no person still relieving me, I came to myself with hunger.

Idlethorpe, 27th of 1st month, 1824.

THE word of the Lord came unto me by the same angel which had before ministered unto me, saying:

"Satan stands continually ready to destroy thee, and he will insinuate to the hearts of the people that thou hast destroyed thyself, and they will say thou art mad, and unfit to live.

"And after the forty days are expired thou wilt have to enter into the priests' houses for three days, and then thou shalt go into the water, at which time you will see how Satan will swell, for he will gather a large number to fight against you all.

"And thy measure, which thou hast in thy hand, is the Spirit's measure. And as thou wert hungry they shall hunger; and as thou wert thirsty so shall the earth be; for I will cause a drought to come upon both man and beast, and all the earth shall know that I have sent thee unto them. And as thou hast eaten thy bread by weight so shall the Gentiles; and as thou hast eaten with care and astonishment so shall the world; but it shall not be so with my children, for then it shall be known that I am separating them."

Written from John Wroe's mouth by William Tillotson.

As a part of the fulfilment of this prophecy, witness the great drought of the spring of 1834, the failure of the harvest and the consequences thereof; also a great distress in Ireland in 1846—7.

Idlethorpe, 20th of 2nd month, 1824.

I, THE LORD, command that these words be sent unto all my children, for I will manifest myself unto my people this year. And for thee, thou shalt be circumcised on the 17th of the 4th month this year, and my children shall see it, and it shall be a certain sign that it is my word. Now, let not this be a trial unto thee, but trust in me, for I will deliver

thee as I delivered Isaac. Then the rest of my children shall be circumcised.

This world asketh thee the meaning of these forty days. Now, stand thou boldly before the world; tell them it is vanity—it is prepared for the fire, and that the Lord thy God has made known unto thee what the forty days are; that they are the days I will plead with fire from heaven, and that they cannot get near my sanctuary then; and that the ark of my protection will be with my sanctuary, and it shall destroy them.

Written from John Wroe's mouth by William Tillotson.

Ashton, 11th of 4th month, 1824.

SON of man! cause these words which I give thee to be put to paper, that the same may be sent to all the shepherds of the earth, for this is a rebellious house, and tell them they have fulfilled my parable, and their measure runs over; and tell them the four beasts and the twenty-four elders are on the earth, and they fall down and worship me; but the shepherds worship me not, but despise my ways, and I will chase them, for I will hunt them even as the hounds hunt the foxes into the holes of the earth; for they will be of the house of Esau, who sought for death, and I hated his end. But in Jacob will I be known, for he sought, and desired all righteousness.

But the shepherds choose their own ways, for they are a stiff-necked house, but I will break down their walls, for I have an earthly king who shall draw the sword for my children, and go before them to prepare the way.

And tell them I have put the same spirit upon thee which I did upon Noah; so the ark shall be prepared that fire cannot destroy. It is he that liveth, and was dead, that has given thee this; his name is Immanuel.—Published in the *Imperial Gazette* newspaper, 5th of 6th month, 1824.

Ashton, 13th of 4th month, 1824.

I, THE LORD, who created the heavens and the earth—who made all things, and will prove myself all in all at the last, command thee, my servant John, as I commanded my servant Moses, to go forth amongst the Hebrews, that I will fulfil that Scripture, (Isa. xxviii. 11;) “For with stammering lips, and another tongue, will he speak to this people.” This law shall they keep; they shall enter into the water, and be baptized for the redemption of soul and body; “And as a young man marrieth a virgin, so will I marry them, saith the Lord; and I will be their nursing father and nursing mother.”

And I will send thee forth into many nations, kingdoms, and states, and those that are Israel I will call forth; but those that call themselves Israel and are not I will destroy, saith the Lord. Thou shalt be to me as he that carries the writer’s inkhorn, and crieth in the streets, whether they will hear or whether they forbear.

Written from John Wroe’s mouth by William Tillotson.

For the Roman Catholics.

I, JESUS, the root, command thee to send these lines unto the Roman Catholic Doctors of Divinity, that Israel, which are hid among them, may hear and search for the truth. But instead of searching for the truth they hang me up in crucifixes; therefore if they do not pull them down I will tell thee what I will do unto them; I will burn down their houses, and their images with them, for I will have no pity on them.

For the Protestants.

I, THE LORD of heaven and earth, now command thee, my servant John, as I commanded Moses, with law, statutes, and judgments, that the same may be

handed unto all Protestant priests, and their hearers, that I may be clear from the blood of all men; for thou shalt cry aloud till the forty and two months be expired, which are forty and two years; for I said in my gospel I wrought to-day, and to-morrow, and on the third day I should be perfected. For I wrought two thousand years under the Antediluvian dispensation, and then I destroyed them. Then I wrought two thousand years under the law, and I sent my servant John to tell them to repent and enter into the water, and to be baptized for the preserving of the soul, which is from the second sentence, "Depart, ye cursed, into everlasting fire,"* it being prepared for Satan and his angels. And I have wrought now nearly two thousand years under the gospel dispensation, and now I send thee, my servant John, to cry aloud, that they circumcise their hearts unto me, and I will destroy death, hell, sin, and the grave, for their sakes, that they live in eternity.

Written from John Wroe's mouth by William Tillotson.

Ashton, 20th of 4th month, 1824.

Now, stand thou boldly before those that call themselves Hebrews, and declare unto them that the Lord thy God has caused thee to be circumcised, and I have healed thee; neither hast thou wound or sore remaining; and every one that comes harmless, having circumcised their hearts, shall be as thou art, for my word shall heal them.

Written from John Wroe's mouth by William Tillotson.

* The fire being everlasting or eternal; but this does not prove that they are to remain in it eternally, but till the final resurrection, that the accuser (Satan,) and the accused be brought face to face, and they return to their former estate. (Ezek. xvi. 55.)

Ashton, 6th of 5th month, 1824.

THE word of the Lord came unto me, saying :

"John, hearken unto my voice ; be not afraid of man, nor dismayed at his looks, for I have sent thee unto the two houses ; one house is of a strange speech, which thou canst not understand, which is Manasseh ; but a part of the younger house, which is Ephraim, thou canst understand, they dwelling amongst the Gentiles, and it grieveth thee ; and if thou couldst understand the other house it would grieve thee worse.

"Therefore, as Jacob laid hold of the heel of Esau, so will I cause thee to take hold of Esau's heel, that thou mayest throw him down, and gather my seed. And by the star of Jacob will I give thee light, until they be gathered ; and this light is my Spirit, which shall be to them as a flaming sword, which turneth every way.

"Now, son of man ! if thou refuse, I will take a thrashing instrument to thrash thee with ; I will take thee into a ship, and remove thee from quarter to quarter ; and my contrary winds shall toss thee to and fro, till thou submit to do my work ; and when my children see this, they shall know that it is my hand, saith the Lord. They shall mourn in the inward man, that I may send thee unto them with my word, to declare unto them what they shall do ; and thy wife shall mourn for thee ; and a cry of death shall be heard in the land, that thou hast met with a watery grave ; after this I will bring thee forth. And they shall say they have no more hold of thee than they had of Noah, for thou prophesiest nothing but lies ; and they will seek thee, thinking to put thee to death."

Written from John Wroe's mouth by William Tillotson.

Street House, near Bradford, 2nd of 7th month, 1824.

I WILL cause wind and water to gather into a body,

and I will put fire within them, and they shall burst; and shall cause howling, and weeping, and gnashing of teeth, one among another.

Written from John Wroe's mouth by Anne Lees.

This prophecy was fulfilled in the end of the same year, in almost all the nations of Europe, particularly in St. Petersburg, where the combination of these two elements, wind and water, produced the most dreadful and ruinous effects to the whole city and parts adjacent, with the loss of thirty thousand lives. The inundations in different parts of Germany are described as being almost a second deluge causing wretchedness and misery among thousands, and the loss of many lives.

Ashton, 16th of 8th month, 1824.

I WILL cause all evil and abominable things to come before thee, that thou mayest hand them to my committee; and they shall make it known to my children, that evil may be stayed, and lust depart from them; they shall be a people unto me, redeemed by my Spirit to be a holy people. And I will do that work by thee the last year, that shall make the ears of every king that heareth it to tingle.

Written from John Wroe's mouth by William Tillotson.

Ashton, 24th of 8th month, 1824.

THY father, brothers, and sisters shall be afraid of thee; for they shall not be able to stand before thee, for the words which I give thee shall prick them to their hearts.

When thou arrivest in America thy work shall be great, for thy voice shall be heard far and near; and they shall petition thee to stop at one place, and shall try to tempt thee, but I will confound them; for I will give thee a wandering spirit, and there

shall be no rest for the soles of thy feet. I will cause sleep to depart from thee, and thou shalt cry aloud and spare not. This shall be heard in many parts of America, and when thou returnest I will send thee unto Botany Bay, and a great gathering shall be there.

Written from John Wroe's mouth by William Tillotson.

Ashton, 10th of 9th month, 1824.

I HEARD a voice this morning, saying, Awake! son of man! and go out into the fields and highways, for fourteen days, and beg thy bread like a hungry man, and drink water out of the brooks, for hunger and thirst shall be upon thee! And as thou doest shall they and their children do; they shall go out into the fields, seeking blackberries, nuts, and wheat ears, for very hunger. And thou shalt tell them that Uriel has commanded thee to travel fourteen whole days, after the manner of man, and to cry out for clean meat; and each day shall stand for three, which makes forty-two, which shall stand for forty-two years; for thou art commanded not to eat of their abominable meat. And if they can serve thee with clean meat, and can prove that they have clean meat, the Lord will prolong their days, and not burn up their earth. But, if not, his voice will be heard in every quarter that death has happened unto them; a burning—a famine, and that they have to run into the woods to hide themselves from his presence; for that their earth will be destroyed within the forty and two months, and that their months are lengthened into years to see if they will seek the Lord their God; for Jonah was commanded to cry, "Yet forty days!" which were changed into years: so now the Lord has commanded thee to say, "Yet within forty-two months, from the time of the law and gospel being joined, for man to keep;" each month standing for a year, and the whole earth of

wickedness shall be destroyed. And let this be read on two of their Sabbaths, which is Sunday.

Written from John Wroe's mouth by William Tillotson.

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This prophecy was literally fulfilled in the autumn of the following year, particularly in and near Bradford, numbers of people were seen in the fields gathering blackberries, nuts, nettles, or anything they could eat; some begged grains, and some were starved to death in consequence of commercial distress.

Ashton, 2nd of 10th month, 1824.

THY troubles shall be great before thou leavest the land England; and thou shalt petition me to take thee away, for hell will open its mouth on every side against thee.

And I, the Lord, will cause what the coroner and jury have done at this place (Ashton,) to go round my globe, and I will shame them in the sight of angels and kings. And I will deliver him (Henry Lees,) from their hands, and I will confound them, until they shall be afraid of meeting you.

Written from John Wroe's mouth by William Tillotson.

A vision of William Cook, dated Gibraltar, 4th of 7th month, 1824.

THIS night I went to bed about eleven o'clock, and during the night I received from the Lord the following vision:—

“I beheld, and lo! there was a great calm; nothing moved; the air was very sulphureous, so that the people stood astonished at the stillness of the heaven and the burden that was upon them, expecting that some awful judgment would soon take place; the atmosphere appeared in such an extraordinary way that the most hardened heart began to dread something.

"I beheld, and lo! in the west appeared a long cloud, stretching towards the east. I then turned myself towards the east, and beheld, and lo! the cloud at the east became fire; the earth began to tremble, the people began to fear and quake. I then addressed them, and told them they should have believed what I told them two months ago; for I had plainly told them these things would take place. Some believed, and some did not.

"I then beheld a man passing from the east unto the west of the place, pronouncing these words, Woe! woe! woe! to the people of the earth for their offences. This man was without a hat; neither had he shoes or stockings on, but a waistcoat, shirt, and breeches; he also had a bucket with a long rope to draw water with; and as he pronounced the woe he sprinkled the water.

"I beheld, and lo! he came to a place that was in a ruinous state, and there they entered into conversation with him, and the master of the house stole the rope, and hid it, so that the man could not find it when he was to depart. At last a boy came and shewed him where his rope was, which he took, and passed along until he came to a very large pond; and here the people were assembled together, and one of them was determined to drown this man in the pond, but he cried out for help, and asked if there were no Englishmen about him, for they appeared to be all foreigners. I beheld, and the man was saved from the waters, and conquered those that were against him, but not by any violence, for I saw none, only that the man escaped. Here ended the vision."

*Interpretation given to John Wroe; Ashton, 22nd
of 10th month, 1824.*

THOU hast laid Cook's vision before me, and I, the Lord, answer thee:—

"The number of the people, and the stillness of

the air was the evil spirits, which were on the people on the 29th of the 9th month, 1824, at Bradford and they travelled from the east country to the west country. Some cried, "What is the meaning of these times?" Others said, "There will be a judgment." Others cried, "Destroy him." Thousands of evil spirits were on this people, until the air was darkened, and the heavens gave rain, so that the people could not continue to endure it.

"And the man passing from east to west was my servant, John Wroe, and the same words I put in his mouth, and which he cried in the ears of the people; and he wished my judgments to come, and that himself might fall in the midst of them. But the forty and two months are not up yet.

"The basket which he had contains the bread for my children; the bucket with the rope is to draw water out of the well of redemption, and the word that I give him shall he sprinkle on the people, and it shall bring them to perfection.

"I have given him the line and the plummet, and the net which he shall cast into the sea, and it shall bring forth good and bad; but I will divide them, saith the Lord, and they shall eat the bread and drink the water, but the bad fish shall loathe the bread and water, for it shall be neither meat nor drink to them.

"Now, son of man! throw out thy net again, and thou shalt gather a large number, but more bad than good; then I will cause them to pass the fiery furnace, and those that refuse to eat my bread shall be separated from my sheep.

"And the place which the man (namely, John Wroe,) entered, was Great Horton; and the master of the house was Zaccheus Robinson's son, who entered into conversation with John Wroe, and prevailed on others to invite him into his house, and that means stole the rope, and thought he had broken fast. Cruel treachery was in the young man's heart, but a boy shewed John Wroe up stairs, so that -

people could not see him ; and he cried unto me, and I heard him. And the boy told him that he might get out the back way, and up the fields ; but the other intended to have had him hunted with such like as himself, and to have drowned him with his words, saying, 'Thou seest what shame and disgrace thou hast brought thyself to, and thou hast no way to escape.' And I delivered him into Moses Elsworth's house, and the young man also went into the house, to snare him in his words."

Written from John Wroe's mouth by William Tillotson.

DIVINE COMMUNICATIONS.

1825.

Ashton, 13th of 4th month, 1825.

THOU shalt go into many nations, kingdoms, and states; for shalt not thou, son of man, be redeemed? For where is he who, when I say, Wilt not thou go, that can resist my word? And the word *thou* shall sort out the twelve families from the Gentiles, which are the sons of Ephraim and Manasseh, for it has been a stumbling-block since the days of Adam, and Satan has not known it; but if my people will hearken, they shall find it out.

Written from John Wroe's mouth by William Tillotson.

Ashton, 27th of 4th month, 1825.

"SON of man! prophesy, and say, thus saith the Lord, O ye house of the Gentiles, awake! and tremble before your God, and return unto him who created you, that you may have the new name given you, that your name may be changed like Jacob's name; for God will deliver Israel without staff, sword, or any warlike instrument, for the battle is the Lord's.

"Then, O ye house of the Gentiles! gather yourselves together, and that God that answers let him be God:—for if God be only yours, and you have the light, shew it unto your brethren.

"Is this dispute between Esau and Jacob? Thou, Esau, broke thy brother's yoke from off thy neck, when thou destroyed him who was to be king, and thou got a light, and thy light has been glorious; and why hast thou hid thy light under a bushel, and not shewed it to thy brother?"

"Thou criest thou hast shewed thy light, and thy pomp, and thy glory; thou hast sent missionaries into many nations; and thou hast prepared shipping to carry the gospel; and thou hast told them to repent, and prepare for the grave, and to meet judgment,

"Does not Israel say unto Jacob, Hast thou not life before thee? But thou shewest us death, and thy works are all dead. I tell thee, Esau, though thou hast made an agreement with death, it shall not stand; for a remnant shall come out of thee, though thou refusest my name Israel; and I will take them for servants for one thousand years. Are not these the aliens my Scriptures speak of?

"Read and understand, O ye house of the Gentiles! Ask of your God, that ye may understand the ways of Israel, for ye have sold your birthright for nothing, and I gave my life that I might purchase yours. Then seek ye Abraham's faith, that ye may fulfil all righteousness.

"Is there not a God that is visiting this land, England? Will he not gather his elect from the four corners of the earth, unto this land, England, and redeem it the first?

"Now, son of man! stand upon thy feet, and prophesy against the house of the Gentiles, and say hearken unto David thy brother; did he not cry, "O Absalom, O Absalom; would to God I had died for thee, my son!" Then did not I give the life of the woman's seed, the body of Jesus, to return back thy birthright? And I was to be king at that time, and thou killed me, and thou hast been king near these two thousand years, and yet thou hast refused thy birthright for want of searching my Scriptures. Do they not say, "Seek, and ye shall find; knock, and it shall be opened unto you?"

"Thou, son of man! prophesy again, and say, Thus saith the Lord; If ye will not seek out for Israel and agree with him, the Lord your God shall burn and destroy Esau's house from the face of the earth,

and it shall never be remembered any more. Have not I offered you the tree of life before I offered you the place of an alien?

“Prophecy thou again, son of man! and say, Thus saith the Lord: Who are they who have caused my people to go astray? The priests, the shepherds of the flock; they have caused the kings of the nations to go astray, for they have served Baal, and not the living God.

“Then, O house of Baal, forsake thy ways, and hand the truth unto thy people! Does not the law of Moses say ye shall not wear a mixed garment, as of linen and woollen together? Then why will ye adulterate the Lord’s word, O ye shepherds of the flock? Do not the Scriptures say that when the spirit has left the body the body becomes corrupt? Do not the Scriptures say that when your Lord shall come, the corruptible body shall put on incorruption? And do not your Scriptures say that your living body is a mortal body, and at your Lord’s coming your hearts of blood shall become hearts of flesh, and shall put on immortality? Why will ye mix the living with the dead? Do you want to do with me as you did before? For ye took my body from me, and put me among the dead, but I ever live and am making intercession for the lost sheep of the house of Israel. I have turned my hand a second time to recover the remnant of my people. I have set watchmen upon the walls of Jerusalem, who shall never hold their peace day nor night, till Jerusalem be established.”

Written from John Wroe’s mouth by Robert Blackwell.

Street House, near Bradford, 6th of 6th month, 1825.

On the 24th instant, at seven o’clock in the evening, thou shalt hold a meeting unto me, the Lord. Then one shall deliver the staff unto thee, that the rod of my Spirit may rest upon thee, that it may be a

shield unto my holy mountain. And thou shalt go forth into the south country. And when they ask thee what that is in thine hand, thou shalt say "A rod."

Written from John Wroe's mouth by William Tillotson.

Ashton, 24th of 6th month, 1825.

"PROPHECY against foreign nations: say, Thus saith the Lord; I have a seed in America, and they shall come by fifties, hundreds, and thousands.

"Prophecy concerning Botany Bay; I have a number there that shall come forth by fifties, hundreds, and thousands; and as soon as fifty are searched out in America, they shall come, and the same an hundred, and the same a thousand, to that place where my Spirit shall rest.

"Prophecy and say, Many of the rabbies shall turn unto the Protestants, and after they have joined with them, they shall join my work.

"Prophecy and say, I will cause one man to go from this place to many places, nations, and Parliament houses; and thou shalt prophesy against them, and the house of Manasseh shall follow thee, and be witnesses to their brethren. And the houses of Ephraim and Manasseh shall put on sackcloth and ashes, and mourning, for thy being taken from them.

"Prophecy concerning the iron rod that is in thine hand, it shall go into many nations."

Written from John Wroe's mouth by Henry Lees.

Ashton, 2nd of 7th month, 1825.

"THUS saith the Lord; Thou shalt go forth unto London, and a large number shall be gathered there; and one man will come forth and prophesy, and many of them will prophesy, but one man will say he is the standard; and thou shalt stand before him with the iron rod in thine hand, and thy rod shall swallow up their rods. And a man shall come forth, who will say he is the man with the writer's inkhorn;

and thou shalt stand before him, for he is a liar, and he shall return unto the dust, from whence he was taken. And at London shall be a great number, and the battle will be great, but it shall be decided that day."

[On the 28th of 8th month this was fulfilled by Lindsay declaring himself to be the man branch, Tozer also terming himself the man clothed in linen, with the writer's inkhorn.]

"I led thee the first three years to various parts of England, and I caused thee to drop a word here and a word there. And thou shalt go forth into the south country, and drop a word here and a word there, and it shall bring forth fruit. Then thou shalt go to a seaport, and thou shalt go to America, and drop a word here and a word there."

Written from John Wroe's mouth by William Tillotson.

Bradford, 30th of 7th month, 1825.

"RISE and abscond! for the house of Ephraim is cleansed; and the enemy shall pursue thee from one country to another, for they shall never lose scent of thee until thou be on the water; but thou shalt not be delivered into their hands at this time. And thou shalt return to Manasseh, and if that house be swept thou shalt pursue to the south, for the south wind shall blow, and thousands of the Hebrews shall clamour after the words which I will give thee.

"Many shall dream this year, and their dreams shall interpret themselves by the fulfilment, and it shall cause many people to come in that I said should be grafted with you.

"Thou shalt call the committee together, and stand before them; and thou shalt never return until thou hast been in America, and thou shalt take thy staff into that country. See then that thou stand before priests and rabbies, and prophesy before them, and the words which thou prophesiest shall come to pass.

"Read in the 29th chapter of Genesis, the 7th verse, for that word shall be given to-morrow, and the sound of it shall go among the preachers. And then the sun shall not be risen the second time, ere thou shalt depart into the south country."

Written from John Wroe's mouth by Henry Lees.

London, 31st of 8th month, 1825.

THOU hast laid Lindsay's communication before me ; and I, the Lord, answer thee :

"Did I not say the battle should be fought and the victory won? Did I not order thee to stand before William Twigg, with an iron rod in thine hand? Did not I cause thee to rebuke Satan in my name? Then did I not say that the same evil spirit that rested on him should go unto London, and rest upon Lindsay, and that Satan, by his instrumentality, should fight the battle? Then will Lindsay stand up to defy Israel.

"Then I tell thee he shall be like that uncircumcised Philistine : for the words that I give thee shall destroy him, without any warlike instrument, for he shall gather by the power of Satan, and not by me, the Lord ; for I tell thee he will neither be circumcised nor wear his beard, and he will defy all my laws, for he is Satan's instrument, and his works are without date.

"And he says his bishop shall be avenged on one of the three : tell him that Satan is a liar, and he cannot give the communication over again, and he wants it back, or a copy : give him it, that his works may be proved.

"Let William Masterman, and John Taylor, come on Sunday forenoon, and let Masterman stand before him and read this before the whole congregation : let John Taylor write what Lindsay shall say, and send it unto Ashton, that it may be recorded against him ; for the very words that shall proceed out of his mouth shall condemn him.

“He says he is the skeleton. Is not the skeleton the works of Satan? Did not Satan bring forth the skeleton before the woman, to shew his power, that he could bring forth people to live without blood? But I tell you blood is within that skeleton, and it shall die like Lindsay, for their bodies shall go to the earth; and after his death shall the remnant return.

“Cry out, then, son of man, and cause these that wish to serve the Lord of the house of Israel, to come out from his abominations!”

Written from John Wroe’s mouth by William Lees.

Park Bridge, 18th of 9th month, 1825.

SATAN shall take another instrument besides Lindsay, and fight thee again; he shall bring forth the same likeness which the Lord thy God shall bring forth by thee; but Satan shall not be permitted to wear the Lord’s mark; for if he be circumcised, and wear his beard, he shall shew that circumcision of the heart is not with him, for he shall cut his beard.

Written from John Wroe’s mouth by William Tillotson.

Street House, 14th of 10th month, 1825.

WHEN thou shalt ride on the mule the people shall upbraid thee with it, saying that the animal thou ridest is not clean, for the law says thy cattle shall not gender with diverse kinds. Thou shalt answer, Do not the deeds of the wicked testify against the workers thereof? The very words out of your own mouths shall condemn you. The Lord has brought me forth with this mule, contrary to the law, to testify against you, that you may come out from your bondage; for doth the judge at the bar condemn any one in a white garment? Doth he not put on a black cap, according to the deeds of whom he judges, it being set as an emblem of death? Does not the

minister read the Lord's word in a white surplice, and when he comes to testify against the sins of the people, put on a black gown?

So shalt thou ride on a mule for three years, in a mixed garment, to condemn the world; and then power shall be given to the people of the saints of the Most High, and they shall be clothed in linen, and a mixed garment shall not come upon them.

Written from John Wroe's mouth by William Muff.

DIVINE COMMUNICATIONS.

1826.

Gravesend, 5th of 6th month, 1826.

THE word of the Lord came unto me this day:—

“Mortal man! hear the words that I now give thee, for they shall go forth as a lamp that burneth, that all may see and understand. And see that thou be not discouraged, for I have mended thy net, and it shall catch much fish. But they refuse to allow thee to throw it out.

“I will tell thee what I will do unto that river which Sibley dwells in, and his party, which is with him. I will cause that water to stink, so that they cannot drink it; and many shall die in it, and others shall be able to get into other rivers, then that net which I have given thee shall catch them; and see that thou throw it out wide.

“They shall yet boast, and gather many, and then I will command thee, and thou shalt ride into the city of London upon a red horse, with thy rod in one hand, and thy book in the other, and declare all the words I give thee, to rich and poor, high and low.”

Written from John Wroe’s mouth by John Taylor.

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This began to receive its accomplishment the same year; the congregation divided, and lost the chapel; a part of them opened a meeting in another part of London where many joined them.

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Ashton, 1st of 7th month, 1826.

Two men the Lord has shewn me, one belonging to this body, the other to Bradford; the one at Bradford who is a tall young man, seeks to slay me p

vately; the other, who is a short man, seeks to do it publicly. Here are within these walls, who will say they could like to take away my life.

Written from John Wroe's mouth by William Lees.

In proof of the fulfilment of this prophecy, the reader is informed that, in the latter end of 1830, James Laycock, junr., of Bradford, a tall young man, sought John Wroe's life privately, to which act according to his own words, he was encouraged by his half-brother, Samuel Walker, who had till lately been one of John Wroe's associates, but has since become his opposer. And Silas Lees, of Ashton, a man of low stature, sought his life publicly.

Park Bridge, 30th of 9th month, 1826.

SON of man! what art thou sighing and mourning at? Is my word too great for thee? Am I not the head of my work? Tell the learned to gather themselves together, for I will yet place thee in the midst of them, and put words in thy mouth which shall confound them.

Written from John Wroe's mouth by William Tillotson.

DIVINE COMMUNICATIONS. —

1827.

Park Bridge, 12th of 1st month, 1827.

I WILL yet bring thee among this people; thy voice shall be heard as a roaring lion; thou shalt cry aloud in the streets, when one master shall train up his servants like soldiers against another. And they shall seek thee to take thy life; but I will cause thee to pass through them, and they shall not know thee.

Written from John Wroe's mouth by William Tillotson.

Ashton, 27th of 1st month, 1827.

I WILL cause seven men to write seven books, and they shall be as seven seals, for they shall be sealed from all mankind; I will fasten seven locks unto them, so that the heathen shall not be able to get in; I will keep the key of these seven books, and I will unlock them to every one that asks.

Written from John Wroe's mouth by William Lees.

Ashton, 21st of 4th month, 1827.

I WILL yet take many children by death after they are circumcised, to prove my words, and to show that it is the mark of my covenant. How can I be justified if I bring it not before kings and rulers? Will they not say they have not heard of it? Did not the report of the ark go round the globe? Shall the report of circumcision.

Will Henry Lees be afraid? Is he gone in to

prison without others? It shall be brought into both houses of Parliament, that I may confound them.

Written from John Wroe's mouth by William Tillotson.

Bradford, the 9th of 5th month, 1827.

THIS is a year of years; it is the month of May, wherein men shall flee into all nations for succour; they shall depart by thousands.

Woe unto England! it is a learned land with the wisdom of men! My church is surrounded with fire on every side; it is in the midst of hell, but I will pluck it out. I will drive these people into other countries, and the enemy shall spread my gospel and shall say there is a people that have left off preaching the sufferings of Christ, but they are preaching to bring him down to reign with them. They shall spread the gospel of redemption far and near.

Then I will cause them to seek for the land of Joseph, where milk and honey shall flow, both temporally and spiritually. Thousands shall die in the way for hunger before they arrive at it. They shall come in ships, with their instruments in their hands, and my name written in their foreheads. These shall all have their beards on, their temples not being marred.

Written from John Wroe's mouth by William Tillotson.

Bradford, 30th of 6th month, 1827.

YET ten days, (which stand typical of ten years,) and **I** will drive thee from thine house with a strong arm. And there shall be various reports in the papers; for Satan's instruments are near unto thine house, which shall cause many reports after the marriage.

Let the farmers sign no leases of their farms, but prepare to leave them.

And every market town that thou enters in thy

travels thou shalt put on old rags and shoes, without hat, with thy buttocks uncovered, and drop letter as it is with thee, so shall it be with them.

And when thou gettest out of this land England, thou shalt declare it openly, for I will make thy mouth like the mouth of a roaring lion in the midst of the streets.

I will confound both houses of Parliament, and I will abolish that law, so that there shall be a measure of wheat for a penny, and two measures of barley for a penny. I tell thee that all nations shall be alike in grain.

Written from John Wroe's mouth by William Tillotson.

For the fulfilment of the latter paragraph of this communication, we would direct the attention of the reader to the abolition of the Corn Laws, by the Bill passing to that effect in the 7th month, 1846, nineteen years after the date of this communication, and as a consequent effect its cheapness since that period.

Bradford, 2nd of 7th month, 1827.

THOU wantest to go into another country to perform these things: I tell thee thou shalt perform these things at the setting of the sun. And when thou returnest it shall not be fulfilled, then they shall pursue thee to take thy life, saying, "Is not this the town in which he prophesied lies?" And they shall tread thee under foot, and after that I will fulfil it. Is the world going to make my word false? For at the last they shall acknowledge, as it is written in my Scriptures, that it is a strange work. They shall grind with their teeth, and low like oxen; they shall make every town ring by shouting. This shall be done to fulfil my Scriptures.

Written from John Wroe's mouth by William Tillotson.

Street House, 11th of 7th month, 1827.

THESE are the words in the letter ye shall drop :

"This is the prophecy from heaven, that the judgments of God may come upon earth. A man shall travel through towns and cities, ragged and tattered; and as you see him so shall you see them. For the landlord shall be like Pharaoh, his heart shall be hardened; the tenant shall cry in the streets, begging bread for his family; instead of a pound in wages shall be five shillings: the horrible state, the cry of poor England!

"It shall be reported in many towns that thou shalt walk ragged and tattered before I bring thee into them."

Written from John Wroe's mouth by William Tillotson.

Street House, 14th of 7th month, 1827.

MANY of my flock shall go to prison for my sake; for many shall rebuke the powers of Satan, both the Parliament and the magistrates.

Written from John Wroe's mouth by William Tillotson.

Sunderland, 21st of 7th month, 1827.

THE following vision was shewn unto me in the night:

"Many open books were shewn to me like large sheets of paper, and a young man appeared by me, clothed in long raiment, with a sword in his hand, who said unto me, Go thou unto the Methodist priests and their hearers, and tell them the Lord will let them look into his fold and view his work, and give them three years to consider on it; and if they refuse in the fourth year he will destroy them. Tell them they have had two thousand years with the law, and that the Lord is now gathering the law and gospel into one fold, to make them one sheep, one bride in his hand.

"This young man went with me unto the priests

and their hearers, and he stood by me with his drawn sword until I uttered these words in their ears. The priests refused, but I saw that part of the hearers receive them, and I saw war in their churches; and I came to myself, and the word of the Lord came unto me, saying, As thou sawest the hearers receive it, go thou forth among them, and be not afraid of them, and tell them there is an open vision from heaven that declares the mysteries of heaven."

Written from John Wroe's mouth by William Tillotson.

This has been fulfilled in various instances since that date, as witness the war which occurred in the Old Connexion of Methodists at Leeds, and several other places, about introducing organs into their chapels. And in 1834—5, and since that time, the confusion and separation which has taken place in England and several other nations. Also the war among the Presbyterians in London about the people who claimed the gift of speaking in an unknown tongue, with various other wars.

Edinburgh, 9th of 8th month, 1827.

A QUICK work shall be done in the last watch of the sixth day; and as it is said in the Scriptures, I will cause my servant, upon whom I will put my Spirit to drop his words here a little and there a little they shall be like unto a shower of rain—though they have been hid in the meal or in the earth, they shall now make their appearance, and cause the whole houses of Israel, which are one hundred forty and four thousand, to be leavened, by being regenerated.

With stammering lips and another tongue will speak to the whole house of Israel, (Isa. xxviii. 1.) And I will shake the old world like a drunkard, and it shall reel to and fro between the priest and the hearer. The established church shall be against the

dissenting church, and the dissenting church against the established church, until they throw the Bible into one another's faces, because they ask amiss, and want to inherit the kingdom of this world with my Kingdom."

[As a proof of which, witness the strife which occurred between the established church and the dissenters, some years after the above date, and the arguments in favour of the established church introduced by its own members, and those advanced against it by its opponents, and which is yet increasing.]

"And thou shalt be unto both houses of Israel as though thou wert locked up in a prison, and brought out at certain times to them. And I will bind thee with iron bands to both houses, and the Egyptians shall carry thee where thou wouldst not go, and there I will open thy mouth, and plead with all people to the heathens.

"Thou shalt be a stumbling block and a laughing stock to both circumcised and uncircumcised. And the towns into which thou shalt go shall yet tremble at the words which I shall give thee; and man shall bow to thee, but thou shalt rebuke him.

"I will send thunder, fire, and smoke of fire, in the thick and dark cloudy night, and vapours of fire shall be seen. And many families shall go to bed at night, but when the sun rises in the morning behold blood!—their bodies are laid in ashes. Whole cities shall be burnt up, like unto Sodom and Gomorrah, before that day; and within thirty years of the date of this, cities shall be swallowed up in earthquakes, and thou shalt not be far from it."

Written from John Wroe's mouth by William Tillotson.

How many cities, towns, and villages have been wholly or partly destroyed by fire, which awful events

commenced about the year 1833, six years after the date of the above prophecy.

Newspapers of the 10th of 8th month, 1834, say, "News has been received from Russia, that the town of Tula, capital of the Government of that name, one of the most flourishing towns in the empire, had been destroyed by fire, excepting the Imperial Manufactory of arms. Also in 1842 we received intelligence of an earthquake in St. Domingo, which continued fourteen days."

Also Newspapers of 1848—51, contain the following accounts, a portion of which we extract.

"The city of Zell, on the Moselle, has been visited by a fearful conflagration; 200 houses were destroyed, nearly 2,000 inhabitants are houseless, and have not only lost their shelter, but their stores, provisions, and wine, also their furniture and clothing."—Newspapers, 3rd of 9th month, 1848.

"America.—A destructive conflagration occurred in Brooklyn, on the 9th ult., by which 200 houses, three churches, and an immense amount of property was destroyed, together with one or two lives."—Newspapers, 10th month, 1848.

"We have received accounts from Constantinople of the 15th instant. Another terrible fire took place at Constantinople on the 11th, by which 300 houses were destroyed, together with property to the value of fifteen millions piastres."—Newspapers, 5th of 11th month, 1848.

"According to accounts from Batavia, a recent and most terrible eruption had taken place of the volcano Kloet, which had been inactive for a great number of years. This unfortunate event had spread desolation and death throughout the province of Passaronan, one of the most fertile and salubrious districts of Borneo. For several leagues around the volcano the sky appeared covered with black clouds, which produced the thickest darkness in mid-day; showers of burning cinders were thrown up from the crater, which fell within an hour afterwards on the surround-

ing country, burning to cinders the crops, carbonizing the plantations, and rendering the most luxuriant plains in the world an arid desert. At the same time torrents of incandescent lava rushed from the sides of the volcano, and inundated the delightful district of Kidirie, and enveloping in its waves the farms and villages, as well as the cattle and men, who were surprised and overtaken by it."—Newspapers, 3rd of 12th month, 1848.

"Advices of Nov. 17th from Wellington, New Zealand, bring the important news that Port Nicholson had been visited by a series of earthquakes of a most alarming and prolonged nature, and by which the flourishing town of Wellington had been reduced to all but a heap of ruins, the edifices of brick and stone being more or less injured; and in many instances totally destroyed. The earthquake was felt in other parts of New Zealand."—Newspapers, 25th of 3rd month, 1849.

"A letter from Phillippeville, of the 20th, gives an account of a dreadful disaster, which has just occurred in the neighbourhood of that town:—On Sunday, the 14th, after nearly six months drought, a sirocco wind commenced with greater violence than had ever been remembered. The whole country, from the mountains of Oued Zeranna to the nursery-ground, a space of three leagues, appeared like one immense furnace. All the farms in the neighbourhood were rapidly reduced to ashes; the flames burst out in 20 places at once, showers of burning sand were hurled through the air, sometimes even hiding the flames themselves. Property to a very large amount has been destroyed. All the produce of the last harvest has been swept off."—Newspapers, 3rd of 11th month, 1849.

"There has been a tremendous conflagration in Toronto. The greatest part of the city is in ashes, and the loss estimated at 600,000 dollars. The magnificent cathedral of St. James is included in the conflagration."—Newspapers, 6th of 5th month, 1849.

"The town of Lidköping, on the lake of Mälaren, has fallen a prey to the flames. The fire broke out in the night, and burnt down the part called the Old Town, with its church. The damage is said to be very considerable, as there was a great deal of considerable quantities of herrings, &c., in store in the warehouses."—Newspapers, 10th of 6th month, 1849.

"Two thirds of the business portion of the town of Plattsburgh, Vermont, have been destroyed by fire, all from the Court-house to the bridge."—Newspapers, 29th of 7th month, 1849.

"There had been a dreadful conflagration at San Francisco, on the 24th of December, in which a half of the city was destroyed. The loss is estimated at from 1,500,000 to 2,000,000 dollars."—Newspapers, 10th of 3rd month, 1850.

"From the kingdom of Ava we have accounts of a very destructive fire which took place at Rangoon on the 28th of December, and destroyed nearly the whole town. 2000 houses were nearly consumed and the fire occasioned great loss to the shipping on the river."—Newspapers, 9th of 3rd month, 1851.

"Letters from the West Coast report the destruction of the city of Concepcion, Chili, by an earthquake."—Newspapers, 16th of 3rd month, 1851.

These are only a few of the many instances of like nature and extent which have occurred since the period of the above communication.

Glasgow, 19th of 8th month, 1827.

THE word of the Lord came unto me this morning saying,

"If thou be in a town where they have the strength of bands, and a synagogue, thou shalt keep my Sabbath there with him that is with thee; for I will cause thee to rise up like a lion in the midst of the weak, and thou shalt testify of their ways; for when thou art weakest thou shalt be strongest; for thou shalt

yet be borne in my children's arms and carried into their synagogues."

Written from John Wroe's mouth by William Tillotson.

The same Date.

"Now this thing do I require of thee, John, that thou be not afraid of men, nor their teaching, wisdom, books, or learning, for the words that I give thee shall cut them.

"And my children shall see many wear their beards that are not with you; but I will bring them within the narrow borders of Zion, and there plead with them. Satan will raise up an instrument that will seek thee both by day and night, at Ashton, that he may be a prophet, and they shall see it."

[George Armitage, a young man at Ashton, formerly joined with the people called Israelites, set himself up for a prophet, for about two months in the end of the year 1830, and predicted several things to take place at the beginning of 1831, but which failed.]

"And many false prophets shall be brought before thee, and they shall be confounded with my word; for mine hand shall be upon thee, that my work may be ended; for I will now see the travail of their souls and be satisfied in the works of man. For I will carry thee into many nations like a weaver's shuttle, so that it shall cause many to dispute whether thou hast been there or not, thy stay being so short.

"And Archibald M'Phail, and Joseph Vernon, they shall go forth as though they were conquerors. But I will shew thee things to come concerning them, which shall not be read in their hearing until they have fulfilled it. For I tell thee M'Phail will become a great man in the eyes of his hearers, and pride will abound much in him, and he will declare how many people he has gathered by his learning;

and the other will continually have the desire for his wife to be with him.

"I will yet bring many learned men forward, but the unlearned shall be instruments of gathering more wheat into my granary than the learned; but the learned will appear with many sheaves, yet full of tares. And these that have been instrumental in gathering, the next yearly meeting shall come with their sheaves to the sanctuary; and my word which I have foreshewed thee will then be fulfilled."

Written from John Wroe's mouth by William Tillotson.

ON Sunday evening, the 26th instant, John Wroe called a meeting of our friends in the sanctuary, at Ashton, at which Archibald M'Phail and Joseph Vernon were present. He (John) said, in reference to M'Phail, "There is one here who will sit as a little king." And he said to Joseph Vernon, "Thou walkest on slippery ground."

Fulfilment as follows, copied from remarks of the standard committee of the societies united with John Wroe, at Ashton-under-Lyne:—

Archibald M'Phail proceeded to Edinburgh, and Joseph Vernon to Shields, in the 9th month, 1827, to give warning of the near approach of the kingdom of God on earth, and in a few months succeeded in establishing societies in those places, though previously the visitation of the Lord had scarcely been heard of there, except in mockery.

In the spring of 1828, Joseph began to manifest strong desires to have his wife with him, (as both he and Archibald left their wives behind,) and the following words were dictated to John Wroe, in answer to him, in a communication dated Park Bridge, near Ashton, 29th of 4th month, 1828:—

"Let Joseph Vernon's thoughts depart from him concerning his wife, for I see the roaring of his heart,

and the craving of his mind; for I tell thee her faith is not on me, but on her husband."

Before we sent him the above, we received a letter from him dated Sunderland, 30th of 4th month, 1828, an extract of which is as follows:

"If you would send her to me, I should be much more comfortable, I should be glad to see her as soon as possible."

Shortly after the above, we received a letter from the society at Sunderland, containing the following words:—"We think it will add greatly to his comfort if you will send his wife, as he seems very desirous to see her."

On the 23rd of 5th month, 1828, at Park Bridge, near Ashton, John Wroe was answered again concerning him, as follows:—

"Satan is trying by his (Vernon's) wife to pluck him out of my hand, for she is like the lion roaring in the woods—she is trying to devour my words, and swallow up my people, but if he will seek me, and try to overcome it, I will be with him."

We did not send the above to him immediately, and we received another letter from him, dated the 6th of 5th month, and another the 16th, expressing the same desires more strongly. We then sent him the two preceding extracts of communications given to John Wroe, but which did not seem in any degree satisfactory to him, as we received another letter from him, dated the 23rd instant, still desiring his wife to be sent; on which his request was complied with, which was not done at first, from a fear that as she had become a great opposer she might injure the minds of a new society.

Archibald also became a great man in the eyes of the world, as it appears from his letters of various dates. In the 8th month 1828, he returned to Ashton, and by our advice took back with him William Muff, of Bradford, as an assistant.

In the 10th month we sent them a copy of a letter received from William Mathews, preaching in

DIVINE COMMUNICATIONS .

1828.

Park Bridge, 14th of 1st month, 1828.

"O EDINBURGH! I know thy pride! Thou wilt kick against me; thou wilt call all thy learned men to thee; thou wilt try to stop my messenger on every side; but I will send my law out of Zion, and it shall declare my words to the ends of the earth. I will cause my messengers to travel round my globe with my fiery law, which shall consume both root and branch of wickedness.

"O London! have I none in thee? Art thou as Sodom to me? Many prophets dwell in thee; but I tell thee they are as the prophets of Baal unto me: they prophesy when they have not heard of me, and declare my word with deceit; they hatch mischief like eggs, and he that eateth of their eggs shall die. But, as I live, saith the Lord, I will destroy all these prophets, and rend the vail from the rest of the flock, and will have my tithe. I now declare unto the whole house of Israel, that the government of England, Scotland, and Ireland, will hearken to these false prophets, and want to bring forward my writings; but as I live I will confound them, saith the Lord God. For the learned shall now meditate and write one to another; but I will make them reel to and fro like drunkards; for they will try to bring my kingdom in in another manner, contrary to my commands."

Written from John Wroe's mouth by William Tillotson.

This was fulfilled in 1846, by some of the mem

of the house of Israel bringing in doctrine contrary to that which was taught.

Street House, near Bradford, 24th of 2nd month,
1828.

“ Now, all my children shall be taught of me, and no more of their neighbours; for the teaching of man shall be as swine’s flesh, or as he that slew a man; for I will make it become a stink in their nostrils; neither shall the shepherds of either Hebrew or Gentile be able to contend with the least of my flock. The world contends with thee concerning the famine; I tell thee I will cause dearth in many nations, and I will fulfil my word which I have spoken by thee, my servant. And the cattle shall be upon their knees, roaring out with their heads upward, as thou sawest them. But it shall be said, “ Happy, O England! who is like unto thee!” England is the land of Joseph; for there is corn, wine, honey, and milk, without money and without price. I will yet give thee many sealed letters. The more the nations shall strive for peace the further they shall be from it.”

Written from John Wroe’s mouth by William Tillotson.

In proof of the fulfilment of this, we copy the following paragraphs from the public prints.

Bavaria, August 13, 1834.—The countries of eastern Europe—Russia, Poland, Hungary, Prussia, Silesia, Bohemia, Moravia, and even Austria, have suffered from extraordinary drought since the commencement of the spring. The thermometer (Reamur) frequently marked 45 degrees of heat at Revel it was 28. Slight stormy showers fell in the month of June, but the heat continued unabated, with the exception of two or three nights of frost, which occasioned great damage in the low grounds. In July, rivers, brooks, and springs were dried up,

the leaves of the trees became yellow—corn was greatly damaged, and the meadows still more so. The grain was obliged to be carried a great distance to be ground, in consequence of the mills having been stopped for want of water. The crop of potatoes also failed—the agriculturist was obliged to get rid of a great part of his cattle at any price. In Prussia the best cows sold for five or six dollars, a good horse for ten or fifteen; hay and straw were beyond all price.—*Algemeine Zeitung*.

East Indies, February 22nd, 1834.—For some time past the price and scarcity of grain have put it far beyond the reach of the poorer classes. Mothers have been seen to devour their own dead children, and thousands of children have been sold by their parents; and when they cannot find purchasers, the parents collect a few sticks from the jungle, and lighting a fire, burn their children to death.

Cashmere.—Owing to the continuance of famine, it is calculated that upwards of 25,000 individuals have perished. The whole of this subandry appears to be completely depopulated. Parents have sold their offspring to procure a day's subsistence, and in some instances have devoured them. A woman complained to the city Cutwal, that she had agreed with another woman, that, in order to save themselves from starvation, they should feed upon each other's child by turns; she had already sacrificed her child, on which they had both feasted; and in confirmation of her tale, produced the remains of her infant, and added, that the other refused to comply with the agreement, and withheld her child.

Street House, near Bradford, 16th of 2nd month,—
1828.

I GATHERED one tribe by my prophetess, and they all absconded—not one of them stopt. Was not this as the crucifixion to me—because I made the first last and the last first? If I had come in the

manner at the first the Jews had not stumbled; and if I had wrought in the Hebrews' days the works which I now work, they would not have crucified the woman's seed. And as it was with the Hebrews so shall it be with the Gentiles; and I will hedge up the ways of the Gentiles, and the ways of their shepherds. Though it seems foolish to my children now, yet it shall shine bright. The magistrates shall desire to have thee before them; my Spirit shall be put on thee and declare things which they understand not, for thou shalt receive it the first as long as thou art on the earth."

Written from John Wroe's mouth by William Tillotson.

Ashton, 17th of 4th month, 1828.

"I WILL take thee round the globe, and shew thee the earth, and all things therein; the minerals and the stores that I have hid, and I will uncover them by my word. Solomon was called the wisest, and was said to possess the most understanding in arts and sciences, herbs and medicines; but yet thou shalt have greater than this shewn, so that I will make one of the least of the flock chase a thousand, that the shepherds of the Hebrews and the Gentiles shall not be able to stand before them."

Written from John Wroe's mouth by Samuel Lees.

*Park Bridge, near Ashton, 23rd of 5th month,
1828.*

"THOU young man, hearken! for I now command thee to take forth the sword of the house of Manasseh, and take it in thy right hand, and go to the grinder, and ask him to grind thee thy sword, and he shall say what to do with? And thou shalt say to cut off the trees that are under the law; for the Lord will cut off their roots, and the branches he will graft to his branch. He shall ask thee for money; thou shalt say it shall be without money and

without price. I tell thee the grinder will refuse; but I will destroy him, and make bare the stone, and the word shall grind thereon, and cut down the trees, and I will destroy the roots. Then thou shalt take the sword of the house of Ephraim, and thou shalt go unto the grinders of the house of the Gentiles, and the grinders shall take thee to the shepherds, and the shepherds shall take thee to the magistrates; and the magistrates shall say, "Why have ye entered into other people's woods to devour their trees?" And thou shalt say, "Thou hast not devoured the trees, but the trees bended unto the words which the Lord thy God gave thee." And the shepherds shall say, "This man hath entered into other people's woods and vineyards and destroyed their fruit these years, and hast set all the trees at war, and defied all our leaders, and blasphemed God and the King.

"This is the sentence that shall be pronounced against the young man—he shall go to prison. But the sword of the house of Ephraim and of Manasseh shall cut their sword out of their right hand, and their bow out of their left."

Written from John Wroe's mouth by William Lees.

Park Bridge, near Ashton, 5th of 6th month, 1828.

"I HAVE heard thy moaning and groaning; thou wishest that thou wert like a beast, that thou had no soul, that thou mightest have a final end. Thou sayest that I have sent thee to a man and his wife to set them at war. Hearken, O house of Israel Have I not sent thee to declare unto the earthly husband the mysteries of the wife, that the wife may prepare to meet her heavenly husband? Why dost thou doubt in thy mind, saying, I have sent thee to make war?

"Thou sayest they will not obey my commands nor observe my laws; but I tell thee that Israel

will. My Spirit shall appear as a ball of fire, which I will carry by the four winds here and there, and it shall rest on them; it shall not depart out of their mouth, nor out of the mouth of their seed for eternity. My Spirit shall go as a ball of fire before thee into many nations; many shall sing for gladness of heart; many shall be made drunk and rise no more. For the commands and precepts that thou shalt bring unto the house of Israel they will render evil unto thee till the end. I tell thee my Spirit shall pursue thee from nation to nation; if thou execute them not it shall burn up root and branch of thee.

"Who will hear that they may understand? I will yet shew from whence the wind cometh, and where it listeth; how the coal groweth, and what feeds it, and the nature of it; and the stone, and the nature of it; and all kinds of metal: and I will take thee in spirit through the body of the earth, and shew thee its veins, and what feeds it; and thou shalt shew Israel these things, and unfold the mysteries that are therein. This I tell thee before I bring it to pass, for I will do nothing on the earth but what I will make known before it comes to pass."

Written from John Wroe's mouth by Edward Lees.

The same Date.

"I DEMAND of thee, John, to declare unto the people what thou hast seen, and what thou hast heard. Thou sayest thou hast seen a man holding the four winds in the heavens, with a presser in his right hand; and when he pressed down the air, it being confined, it beat and burnt terribly on the earth, and the clouds gave their rain, mingled with fire, by the press of the mountains meeting the clouds.

"Prophecy now, and say thus saith the Lord: To the man who holds the four winds in his right hand, draw back thine hand, that the winds may have

their full space; that the clouds may rise, that they give not their rain, and say thus saith the Lord: there shall be a dearth over the whole land, excepting the land where thou now dwellest, and the place where my people shall be gathered; for I will destroy the crops with fire, rain, wind, and drought; but upon England my blessing shall flow, that the Gentiles that land may boast that they may come out of nations to receive both spiritual and temporal."

Written from John Wroe's mouth by Edward Lees.

Bristol, 18th of 6th month, 1828.

"I WILL destroy a third part of the crops of many nations, for I will send thunder, fire, and storms, and pestilence; and England shall receive the shadow this year, and the next, and the year following, for my elects sake whom I have chosen out. I will take thee into nations where thou shalt see earthquakes and feel them, for I will do nothing but I will send it unto Israel."

Written from John Wroe's mouth by William Tillotson.

In fulfilment of this, as well as the preceding prophecy, read the following:—

In the 7th month, 1828, there was such strong winds and heavy rains, that in many parts of England the whole land was inundated, and the flood swept away whole fields of hay, and the rain beat down much corn. In the year 1829 also the shadow appeared, as see the following words, copied from the public papers, July 11th.—Violent storms and floods at Leeds and Halifax, doing much damage particularly to the crops in these neighbourhoods. Also in the year 1830, as see the following extract which we copy from a Manchester newspaper of the 6th month:—

"The heavy, and almost incessant rains which fell

a few weeks back, has caused much damage in different parts of the country. Considerable damage has been done to the low lands about Didsbury, Flixton, and the neighbourhood, by the river Mersey breaking its banks, and overflowing a great extent of land, thereby doing great injury to the crops growing upon those lands, particularly the hay-grass. This is the third year in succession that the farmers in that neighbourhood have had their land overflowed when the crops were on the ground. Some of them have had the whole of their crops of hay destroyed."

Swansea, South Wales, 23rd of 6th month, 1828.

"THE words of the Lord came unto me this morning, saying, I will now make the world rage; their voices shall roar like the sea. I have sent thee forth amongst the sons of men with a torch in thy hand to set them on fire; the Unitarians and Methodists are at war against one another. The Baptists say thou art neither a Methodist nor a Unitarian, and thou holdest nothing of the Protestant religion. The Protestants say thou art an enemy—thou art one of Joanna Southcott's, and thou ought to be stopped, and thou hast read her writings, and thou art trained by her works. Others say never man spake like this, and never did such a light shine on the Scriptures since the foundation of the world; others say thou art a learned man, and of great understanding.

"Then seeing that thou hast set their works on fire abscond, and I will send forth another in my name, who shall burn up root and branch of the clergy, by the words which I will give thee; and the book shall now be printed and sent into all nations.

"The Hebrews say thou hast set the Gentiles on fire, and they will stand still and watch; tell them he that stands still shall fall, for the word that I give thee shall confound the whole world by them

that I send with it; for the remnant of Israel, which are in England, Ireland, Scotland, and Wales, shall be leavened by my Spirit; then thou shalt go forth into other nations."

Written from John Wroe's mouth by William Matthews.

Swansea, South Wales, 2nd of 7th month, 1828.

"Now, I have something against thee; thou hast denied being a prophet for fear of the world, and they shall say of thee thou art a dreamer and a visionary, and here comes the dreamer. But if thou art ashamed of me and my ways, when I appear, thou wilt only appear in incorruption."

Written from John Wroe's mouth by William Tillotson.

*Swansea, South Wales, 3rd of 7th month, 1828;
two o'clock in the morning.*

THIS morning I had a large number of all sorts of four-footed animals transfigured before me; and I saw them looking upwards, as if they were hungry; and I beheld a large city, and there came a person unto me and said, "These cattle had got out of the city, and had got into another man's cattle, and they were all blended together." This person also said the cattle had been a long time out of the city, and had got great acquaintance with the other cattle; but said he unto me, "Go thou and call unto the cattle which belong unto the city; but the cattle which belong not unto the city, call not unto them, neither touch them, nor go near unto them; but those which belong unto the city have the city-mark upon them; and thou may know them, for they do the work of the city." And the man left me, and I called out unto him, and wanted to know his name, or who he was that had given me that command, and he said, The master of the city has sent me unto thee, that thou may go and gather the cattle; but if

thou bring any other in, thou wilt be accountable for them as stolen goods.

I went out into the fields to gather the cattle, and called by the words which were given unto me, and I saw a mark on them, differing from the others, and when I called they all lifted up their heads, and heard my voice, and they gallopped round me like cattle that were hungry for want of food, so I began to feed them. Other cattle came, and gallopped around me, and pushed me over, and trampled me under their feet; and some ran their horns into my side till the blood came out.

There came other men and asked me what I was doing with the cattle, and said their cattle were among them also. I desired them to take theirs out from amongst my master's; that they said they would not do, for the land was their own, but I might take mine out if I could get them. I tried from the rising of the sun to the setting of the same, and could not get them out; and I found out that these men were shepherds, they laughed at me, and made game of me, and said, "Thy cattle has been too long amongst ours for thee to take them out."

At all times when I had got the cattle of the city assembled together, the other cattle came and pushed among them, and would not let them go; and the longer I tarried the farther I got from the city; but at the rising of the sun, the day following, I got them near to a large wood, and the shepherds saw me, and set their dogs at me, and squandered the cattle among the others. Then I became weary — laid me down, and fainted, so that I could not follow them, and thought my sickness was unto death. I then saw the man who came to me at first, and perceived he was an angel from heaven; he poured something into me, and set me upon my feet, and said unto me, "John, thou must not faint, but thou must go and gather the cattle." I said how could I go, seeing the shepherds kept letting their dogs out, and squandering them? He said, "Thou

must go a second time; and see that thou gather none of theirs." I said I could not gather them, for the others would continually be among them, therefore I refused to go. But he said, "If thou goest not thy body must die; and why wilt thou seek the things of which thy body is made? Now, if thou wilt go, I will give thee this sign: Thou shalt meet a lion, and then thou shalt call to the cattle, and they shall hear and follow thee, and the lion shall be so fierce that the cattle which belong not to the city will not come near; and by this thou shalt gain the cattle of the city."

So I went, according to his word, and I saw a lion, as though it had risen out of the earth, or come out of a wood; I called to the cattle, and I saw that the shepherds were all in a dead sleep; the lion went with me—the sheep all came forth—I got the cattle into the city, and the lion shut the gates. Then the shepherds awoke and came to the gates, and also the cattle; and of all the roaring and howling of oxen, sheep, and all kinds of cattle that I ever heard, the roaring of these exceeded; and they climbed up the gates and the walls, but the shepherds drove them back. I then came to myself, but through the sight I was very sickly all the day.

At four o'clock in the afternoon the words of the Lord came unto me, saying, "Now, John, I will shew thee the meaning of what thou saw this morning. The cattle which had gone out of the city wandered for hunger, and my shepherds that I had set over them fed them not, but fed themselves; and my prophets, which I sent among them, were afraid of those shepherds, so that they held back my word. So now I tell thee, my children are gone away out of the city, and are squandered amongst the world, and have got acquaintance with them."

"My cattle are my children, and the other cattle which are at the outside of the city are the people of the world; the city is my commands, laws, statutes, and judgments, which I will set in the midst of

them; the shepherds are those that are set over Israel, which are like the shepherds of the Hebrews and Gentiles; the dogs are the drunken people that they shall set to stone, beat, and tread thee under their feet; the lion is the angel that shall stand up for my people, and assist thee to gather them into the city; and the roaring of the cattle when thou saw the gates shut is the clergy, petitioning the government, and gathering their army together to encamp against my city; then fire shall descend and destroy them, and thou and my children shall see my city built. And this is the interpretation of the vision which thou hast seen this morning.

"Seven books—seven writers will I have—seven virgins temporal and spiritual; and until seven be found I will not cease my work."

Written from John Wroe's mouth by William Tillotson.

See how this has been fulfilled in part by the shepherds of the house of Israel agreeing to accuse John Wroe of unlawful actions, in the 10th month, 1830; which caused many of the flock who were then gathered to be scattered again; and on the 11th of the 4th month, 1831, at Bradford, when he was trodden under foot, and had three of his ribs dislocated.

Park Bridge, 22nd of 7th month, 1828.

"I WILL bring nothing upon either my people or the world but what I will bring upon thee the first; famine and pestilence shall touch thee—hunger and thirst shall compass thee, and all manner of lies shall be told of thee, though thou be ragged and tattered; and for the sake of my people Israel thou shalt bear the smart, for the evil shall bruise thy body."

Written from John Wroe's mouth by William Tillotson.

Park Bridge, 16th of 10th month, 1828.

FROM one to three o'clock this morning the word of the Lord came unto me, saying, "John, speak thou to the house of Israel, saying, Hear, O house of Israel, and know the day of thy visitation; for I will destroy thy foes out of thee, and make an end of that which bruise the heel of man, for I have tasted of his affliction.

"Awake! O Scotland! for thy visitor is come; for thy shepherds which dwell in thee will I make desolate, for thy wells shall no more water thee, for I will cause a drought to come upon thee.

"Quake, O Ireland! for thy affliction is coming; for thy priests which dwell in thee are like thine images. Thy likenesses and pictures will I break in pieces; distress and anguish of heart shall cover thee; thy learned men will I confound by him who is unlearned, and he shall pull thy skirt from thee."

Fulfilment in part, from the newspapers.—Limerick, June 26th, 1835.—From the Mayo Central Committee we learn that the distress of the peasantry on the western coast is most appalling, the great majority of the population are on the brink of absolute starvation, existing on sea-weed, shell-fish, and cabbage leaves. There are families averaging 30,000 souls without any means of support, the women have offered stockings knit by themselves at three half-pence per pair, and socks at one half-penny per pair.

The following are a few of the villages and parishes, and the number of families destitute:—Fallmore, 59 families; Farmore, 75; Blacksod, 15; North Enniskea, 9; South Enniskea, 25; Devillaan Island, 9; Surgeview, 19; Mullagh Roe, North, 23; Mullagh Roe, South, 38; Clogher, 38; Clogher Devillaan, 23; Total 333. And only 38 have provisions. Ballycross 508 families, Achil contains 1000 families, the greater part of which are destitute. Clare Island, 300 families, not more than seven of

which have any provisions, existing chiefly on weeds &c., many families near Westport have had nothing to eat for twenty-four hours. There are 700 families out of 2,500 in complete destitution, without food, cow, sheep, or pig. Luisburg contains 1,500 families, of which 142 are without provisions. Islanedin Parish 1,700 of which at least 200 families are starving; many have died of starvation.—*Morning Herald*, London Newspaper.

And, according to the accounts given in the Newspapers of 1846—7, there has been still greater destitution among them.

“O Wales! have I not visited thee? Let him that is sent unto thee make bare the arm of my strength; for I will cause him to gather these little ones, and he shall establish my word among my branches.

“O Turkish land! thou art become fat and boastest, and all nations are watching thee. Thou hast squandered my people, and shewed no pity. Now the days are come that I will destroy thee; and as thou hast hired nations, and scattered my people over the earth, and had no pity, so shall the nations now do unto thee; for I will not visit thee, nor heal up thy wounds; for I will send a famine on thee, and pestilence, and distress, as well as other nations. For my servant John shall go through thy land; and my word shall make thy land desolate.”

Fulfilled in part by Turkey being brought into subjection by the Emperor of Russia.

Turkey.—The plague is raging here with great violence in many parts of this country; one half of the population was swept away at Adrianople and Magnesia; out of a population of 60,000, 25,000 have been carried off; whole villages in Asia Minor and European Turkey have been unpeopled by it; in short, the whole country has become one lazaret house.—*Bell's Life*, November 27th, 1836.

"O France! thy pictures, images, and likenesses will I destroy. For thou thinkest to go to war, but I will send one who is not a king, and yet a king, for my servant John shall pour oil upon his head, and he shall make thy land desolate. And thou wilt seek unto England for thy bread, but if it succour thee it shall smart; for it has once covered thee under its wings, and thou hast not repented; thy priests and king will I destroy with famine and sword."

A shadow only of the fulfilment of this occurred at the French Revolution, in 1830, when Charles the tenth was dethroned, and Louis Philippe crowned king.

"Russia! thou boasteth, and thou art not like him that putteth off his armour; thou shalt see unto the nations to assist thee, for I have something against thee, and I will send men unto thee, and smite thee; and I will confound thy priests by another tongue; and famine shall cover thee for three years, till thy little ones die by it."

Some circumstances have occurred which appear in part a fulfilment of this prophecy, which we copy from the public prints.

In 1833, in the south of Russia, instead of exporting corn they were obliged to import from abroad for their own subsistence. The Russian Government threw open the ports of the Black sea, the sea of Azoff, and the Danube, for the importation of corn duty-free.

February 1st, 1834.—The general dearth in the southern Provinces of Russia become very alarming every article that forms the food of man is daily becoming scarcer and dearer. Meat alone is cheap and this is because the graziers are obliged to kill their cattle for want of fodder. There are whole villages that are entirely deserted, the inhabitants having left them in hopes of finding bread elsewhere. The sea of Azoff is no longer navigable; so that we

have no chance of receiving supplies from the opposite shores. The famine has already caused some deplorable disasters.—*Suabian Mercury*.

“O America! I will divide thee into many nations, and appoint many kings over thee; for thou knowest not that I am visiting the nations, and will confound them with thee, till thou seekest unto England for the truth of my word; for I have now drawn out my sword, which shall cause one nation to overthrow another, till they know that I am visiting England—the great and learned men shall know it. And I will shake the sea by a terrible wind, and their shipping shall fall with them; and the earth by an earthquake. For Israel shall be visited in a dark and cloudy day, and they shall seek me as a shepherd seeketh his flock in a fog; and as their day is, so shall their strength be.”

Written from John Wroe’s mouth by Samuel Swire, junior.

In reference to the above we copy the following words from a newspaper, dated Dec. 14th, 1833.—The late losses during the gales excite much attention, since it appears that the past stormy year has proved very disastrous to our shipping interest. Losses already amount to ninety thousand tons of shipping.

Ashton, 15th of 12th month, 1828.

“THOU watchman of the house of Israel! These are the cattle that I caused thee to travel amongst; as thou hast seen them lie down harmless, so shall it be—these are mine. And as thou sawest the kings of the earth looking downward with Satan and his beasts, so will I cause thee to travel among the clean cattle and the unclean, and they shall have no power till my word be executed.”

Written from John Wroe’s mouth by William Tillotson.

Ashton, 31st of 12th month, 1828.

FROM twelve to four this morning I was heavily afflicted, as though I had a hot girdle round my loins, and the words of the Lord came unto me, saying, "Son of man, set up an ensign in the open street; for I will set thee as a sign to Hebrew and Gentile for at times it shall come to pass that thou art both without clothing and hast to gather thy bread out of desolate places. Thou shalt be borne by the hands of the world through the press of the people. And I will cause thy voice to roar as the voice of a lioness that the ears of the house of Israel may be unstopped; and they shall hear and understand, and know that it is the ensign of the house of Israel. There shall be a great rushing of the people—they shall rush like many waters; and governors, magistrates, and officers will try to stop thee from entering into their towns. But I tell thee thou shalt enter with my word, and deliver it in their hearing, and by thee shall it prevail. And when thou returnest my children shall weep for thee; for the rushing of the people is like the waters upon the damstones."

Written from John Wroe's mouth by William Tillotson.

DIVINE COMMUNICATIONS.

1829.

Ashton, 10th of 3rd month, 1829.

“**T**HOU shalt be hated in this land, England; and I will hide thee from them, but in other nations I will shew thee openly. But in this land, England, thou shalt have to travel in the night; for the word that I give thee shall be against the doctor, the lawyer, and the parson, and shall testify of their ways.”

Written from John Wroe's mouth by William Tillotson

Ashton, 6th of 4th month, 1829.

“**T**HE battle has begun, and woe to my servant! It shall be with both priest and prophet, buyer and seller, giver of usury and receiver of usury, for the word that I will give to my servant shall be against every man, and every man against it, to destroy him from the land of the living; the kings of the earth shall rise up against him and seek to bind him, but I will break the bands. He shall labour and another inhabit—he shall plow the ground and another sow. And the words that I will give him shall draw out the tares, and bind them in bundles, and the fire shall destroy them, for I will dash them to pieces. And great shall be the fall when the assembly shall meet; many of the rich shall meet and fall with them; I will do this in this land, England.

“And I will cause the sea to overflow the land, and destroy man, woman, child, beast, and cities; I will do it within the borders of England.”

By a dreadful storm, which occurred on the 11th and 12th of 6th month, the sea shore near Blackpool for miles was entirely covered with huge pieces of vessels, the crews of which had met a watery grave; the surrounding country was entirely overflowed with water. In the 12th month the tide rose to a great height at Boston, that the houses in many streets were flooded. Near Chester a large number of sheep perished in the flood.

In the 2nd month, 1836, this prophecy was fulfilled in various instances, which are copied from the public prints, as follows.—The dwellings of many hundred individuals in Southwark, Westminster, Shadwell, Wapping, and Blackwall, were inundated and their property floated in the houses. Several accidents, with loss of life, occurred on the river. Near Lynn, in Norfolk, a great number of acres of land were laid under water, which caused great consternation. Great devastation was occasioned on the Yarmouth coast; many houses were blown down and furniture was seen floating in all directions. Many streets in Hull were inundated; on the Holderness coast large districts were laid under water. Some of the farmers contemplate giving up their farms in consequence of the great injury they have sustained. The shore is strewn with wreck, and the keel of a sloop was found in a field a mile from the usual boundary of the sea.

At Scarborough, eleven men out of fifteen, the crew of a life boat, perished by the capsizing of the boat as they were putting off to the assistance of a sloop. The sea washed higher by far than was ever remembered before; every warehouse door on the sands is broken down, and all the goods carried into the sea. The house where the safety boat is kept was broken to pieces, as if by artillery. The sparrows have disappeared; the pit in which they were was filled with stones, earth, and timber. At Bridlington the steps and jetty leading from the terrace to the pier were washed away. The sea ran high ■

into the town—it rose ten yards above its usual level.

At Whitby, the devastation which the water committed was most extensive. Walls were thrown down, and houses filled with water; others undermined, and floors forced up, the paving flags on the pier rolled about like pebbles, and stones of several tons weight were carried a distance. At Exmouth the storm was more severe than any that can be remembered by the oldest inhabitant; the whole of the property situated next the beach has been more or less damaged.

“And the wind will roar and blow down churches, and unroof others.”

Fulfilled.—Cowes.—On Tuesday forenoon the wind blew to a perfect hurricane; several houses and churches in the island have been completely unroofed. At Brighton, St. Peter's church has lost one of its pinnacles; at Lewes, St. Ann's church was partially stripped of its roof, and many of its tiles blown a hundred feet distant.—*Bell's Life in London*, Dec. 4th, 1836.

The lead of the church in Bartholomew Lane has been rolled up as if by a number of plumbers' men; also large masses of stone blown from St. Margaret's church. At Sheerness the roofs of the new church have received considerable damage. At Stratford, the new church on the green is also injured; the lead which covered the roof being torn off, and a pinnacle is also gone.—*Weekly Chronicle*, Dec. 4th, 1836.

The church at Norwich was stripped of one of its pinnacles, which fell through into the body of the church.—*Weekly Chronicle*, Dec. 11th, 1836.

On the 7th of 1st month, 1839, was such a tremendous strong wind as is scarcely, if at all recollected by any person living; and the damage which it did to churches and other buildings through the north of England and Ireland, with part of the south of Scotland, was wholly incalculable; great numbers being blown down, and others unroofed. According

to the Newspapers, in some towns scarcely a single house escaped without some injury—church spires, or parts of them, fell down, and through the roofs of the churches in many places.

“A great roaring shall there be in London on— against another; for I will make every religious sect find its own level; I will scatter their opinions as I scattered the builders of Babel.”

Written from John Wroe's mouth by William Tillotson.

Ashton, 25th of 4th month, 1829.

“ALL nations shall gather themselves together against my word, which shall be given through thee; and all the officers of the king shall try to overcome thee; they shall seek to entangle and ensnare thee in thy discourse to break the laws of the land; and they shall say we pity these that call themselves the house of Israel, but this man we will burn with fire. They shall no more say they are Joannas, but they shall say they name themselves the house of Israel; but we call them the deluded people, led away by this man, yet the laws of the land cannot get hold on him. The serpent will enter into all the world to destroy thy body, that it may become a prey in the sight of all his followers. The trial of thee shall be greater than all that has been before thee; for upon thee will I lay the reproach of the whole house of Israel.

“I will sort all religious sects, and give them liberty to worship whom they will; I will break the bands of all empires, so that every king's subject shall worship whom they please; so that no man shall say I have been tied by the laws of our land, that I could not serve the living God. As I have broken the tie that was on the Roman Catholics, I will I break the tie that is on the Turks, and all other nations.”

Written from John Wroe's mouth by William Lee.

The Grand Turk.—Accounts from Constantinople, of May 24th, say that the Sultan, when at Shumla, made the following request to the Pacha, the Ulema, the Turkish officers, and persons of distinction: "The happiness, the prosperity, and the tranquility of all my subjects, without distinction of religion, has been at all times uppermost in my thoughts, and all my care has been continually directed to that object. With this view I have caused the active army and the militia to be organised, and expended large sums for the improvement of the fortresses of my empire.

"It is my will that you should carefully and incessantly attend to the good of my subjects without regard to different religions. My visit to this town has no other object than that of personally inspecting the fortifications, viewing with my own eyes the condition of my subjects, and repeating to you my commands, and it is my imperial will that you personally attend to them.

"When I speak of my subjects I do not mean only the inhabitants of this town, but those of my whole empire, without distinction of religion. Pray, therefore, for the prosperity and glory of my kingdom and our religion, as well as for the preservation of my life."

Turning to the Greek, Armenian, and Jewish Rayas, the Sultan said, "You have heard the command which I have just given, and your promise to the authorities of this town. You see that I make no difference between you and the Mahometans excepting in religion; you are all my subjects, and I have your interests as much at heart as that of the Mahometans, therefore be obedient, pay the taxes which are levied by my commands, and pray to the Almighty for the prosperity and glory of my empire, and also for the preservation of my life.

"Are you in want of anything? Do your churches need repair? You are all assembled here in my

presence: if you are in want of anything apply to Said Pacha, to whom I have given my orders."

Numerous addresses and exhortations are everywhere made to the Turkish local authorities and the heads of the several nations.—*Weekly Chronicle*

Edinburgh, 3rd of 8th month, 1829.

"I WILL make thee stand before the great men and nobles of many nations; and thou shalt tell the people at Edinburgh, that when thou returnest home will water the earth, and pull down their boasting; and mar their crops; this shall be a sign to thee: place, for three nations shall be marred. And no word shall confound their wisdom. Now, John return, lest the rain stop thee."

Written from John Wroe's mouth by Robert Stewart.

John Wroe returned home immediately, and then a very wet time succeeded. The following is copied from a newspaper of the same month.—There have been violent storms and heavy floods in several districts of Scotland early in this month, which have done great damage to the crops, particularly in the neighbourhood of Aberdeen and Kelso.

Bradford, 10th of 10th month, 1829.

"THEY say there is peace, but I say there is war; for I have seen six men ready to enter into battle, which are six nations—they fight until they dethrone one another. And Turkey shall be divided as a man cuts a piece of bread."

Written from John Wroe's mouth by Sarah Pierson.

Ashton, 5th of 12th month, 1829.

"THE whole earth shall have a Sabbath, where shall be no harvest; and the cattle shall roar on the mountains like stags without an owner."

Written from John Wroe's mouth by Samuel Swire, junior.

DIVINE COMMUNICATIONS.

1830.

Ashton, 25th of 1st month, 1830.

"THOUGH thou, my servant, art infirm, my word shall go by thee, conquering and to conquer; and the gates of hell shall not prevail against it. I will make its enemies ashamed, droop downward, and return to the earth."

Written from John Wroe's mouth by William Tillotson.

Ashton, 28th of 3rd month, 1830.

"LET no man have a dead stock, for a great change of times and seasons is commencing—changes in Parliament houses—tumults in many nations."

Witness the changes which have taken place in the governments of France, which may be dated from the Revolution, in the 6th month of that year; in the government of England, which may be dated from the passing of the Reform Bill, in the 6th month, 1832; in the government of Portugal, which may be dated from the abdication of Don Miguel, in the 8th month, 1833; and in Turkey, which was brought into subjection to the emperor of Russia.

"Boils breaking out in both man and beast, till man cry I will go into that happy land, England. England, who is like thee! Thou art like Jerusalem; thy law has protected thee—thou hast been like a city inhabited without walls; thou hast prepared shipping to go abroad with the light of the Gospel, but the Gospel of Redemption hast thou not

known; it has been hid from thine eyes because of thy works, and thou art cursed above all that has been before thee, for if the Gospel of the kingdom had been preached unto them they would have repented. Thou art more wicked than they who rose against my word, or the people of Sodom and Gomorrah, or Nineveh, or Jerusalem; and now Jerusalem is revealed from heaven, and thou refusest it.

Written from John Wroe's mouth by William Tillotson.

Ashton, 30th of 3rd month, 1830.

"ENGLAND! England! awake, for the day of thy visitation is come, and thy children shall know it! I have caused a deep sleep to fall upon thee; I have bound thee with iron bands, by establishing a law, till all the bones of the virgin, the house of Israel, be gathered and joined. My word shall go from nation to nation, both in newspapers and books."

Written from John Wroe's mouth by William Tillotson.

Ashton, 9th of 4th month, 1830.

"I MUST draw thee near Jerusalem, and there shall my Spirit plead between them and thee; for I will put the two swords between the enemy and thee in that land, that they may appear as dead men before my word; and the poor, the afflicted, the halt, and the lame, of those who are called Hebrews, shall know that it is my word.

"And of those who possess property, it shall take one here and one there, as though it took one in every quarter, so that my work is but just carried on. And all nations shall have a desire to trade with my people; and those who are not my people, whom my word has cast out, the world shall know; liars, whoremongers, cheaters, defrauders, and thieves, and they will say, 'We see they will not have these

amongst them; where can we find another such a people?"

Written from John Wroe's mouth by William Tillotson.

Bristol, 16th of 10th month, 1830.

"I WILL yet print a book, and send to every Hebrew; and it shall have the key, and unlock the Scriptures, and none shall shut, and say thus saith the Lord: As thy hair grows in length thou shalt increase in strength. And my key of the Scriptures shall be given to thee, and thou shalt lock from both Hebrew and Gentile, and neither men nor devils shall open; and thou shalt open, and they shall not shut, nor destroy.

"And the canals shall become railways, and the new roads grass; and my people shall fly in chariots round the mountains by the railways, and they shall flourish as the trees of Lebanon. As I drew back the clouds when I took thee to thy journey, so when I return thee I will cause them to give their rain."

Written from John Wroe's mouth by William Tillotson.

The weather continued fine until the 21st inst., on which day John drew near home, and then the wind arose with rain; and the following week there was much rain and strong wind.

Sandal, near Wakefield, 19th of 11th month, 1830.

"THOU faintest and mournest, seeing thou art not able to separate the cattle; I am now come to assist thee, and the words that I give thee shall be as a grinding stone, and he that refuseth to be ground thereon shall be singled from my flock—he shall not partake of my vineyard. And as the sun shineth from the east to the west, so shall Shiloh come unto that man that has done the work that I commanded him; and he that stands at that day shall be as a

prince. Many will call themselves Christ, and Shiloh, and Israel; but he that goes after my word will I make an Israelite in whom there shall be no guile; and those who are led by false prophets, if their hearts be towards me, and their works be accompanied with the view of obeying me, I will rend the veil from them.

“And they shall flock in by hundreds, and sign hand and heart for circumcision, and swear to me that a tool shall never more go upon them to mar them, and that they will not be marred by the precepts of men. And this is the way in which Israel shall be gathered.”

Written from John Wroe’s mouth by William Tillotson.

Sheffield, 12th of 12th month, 1830.

“WARS and tumults on every side; nations shall dethrone one another—no hire for the beast—all nations flowing to England, and yet when the end comes all nations rising to condemn those that dwell therein, for the wrath of the Almighty is coming upon them. Satan has been permitted to look into my house, and make war, and he shall go unto the nations to break their alliance. They call it an holy alliance, but it is a deceitful one.”

Written from John Wroe’s mouth by John Shaw.

This has been fulfilled by the alliance being broken.

DIVINE COMMUNICATIONS.

1831.

Sandal, 5th of 2nd month, 1831.

“**H**EAR, O John! If thou goest not with my word, thou shalt be as one of the rebellious house of Israel. Though I sent thee unto a people not circumcised, either in heart or flesh, art thou any more unto me than Moses was—had not he the same things to contend with? Read Genesis ix. 3. “Every living thing that moveth shall be meat for you; even as the green herb have I given you all things.” And did not my Spirit overcome, and turn the children of Israel from eating swine’s flesh, yet they gained not the inheritance?”

Written from John Wroe’s mouth by James Shand.

Wakefield, 25th of 4th month, 1831.

“**B**EFORE thou art taken, every vein in the house of Israel shall be tried and proved; for hell, and the synagogue of them who say they are Hebrews, and are not, I must overthrow with Satan, as I overthrew Sodom. For one bone of the house of Israel they are not able to break, nor one link to destroy; in this manner will I be honoured, that I may destroy them.”

Written from John Wroe’s mouth by James Shand.

Sheffield, 1st of 5th month, 1831.

“**T**HIS year shall be a year of great plenty; this shall be sent to all places, that every one may be a witness, for it is the tenth year; nine years have been failing in crops, and three years of great plenty throughout the whole land.”

This prophecy received its fulfilment in the years 1831, 1832, 1833, the harvests of which were very abundant.

“Thus saith the Lord: The king will sweep both houses of Parliament again, as a man sweeps his yard with a besom.”

This had its fulfilment in the 12th month, 1834, three years and a half after it was communicated, when the king dismissed his ministers, and dissolved Parliament.

“The Parliament will be one against another, and fight.”

As a part of the fulfilment of this, we refer the reader to the duel fought by Morgan O’Connell, on account of his father, and Albanley. O’Connell having spoken disrespectfully of Albanley, who in revenge endeavoured to procure the expulsion of O’Connell from a certain club.—*Bell’s Messenger*, May 24th, 1835.

“The Parliament shall go well to bed, and in the morning their houses shall be in ashes; this shall be in many nations.”

Written from John Wroe’s mouth by John Shaw.

This was fulfilled in one instance, three years and a half after its date, by the destruction by fire of the two British houses of Parliament, in autumn, 1834.

Sheffield, 13th of 5th month, 1831.

“THIS year shall be a year of great trouble, from the lowest subject to the king on the earthly throne: one duke against another—one lord against another, each raising their forces—magistrates standing in fear of the consequences, and not knowing how to act.”

See the fulfilment of this in the war in the minds of the people of all ranks concerning reform in the

political government of the United Kingdom, and the disturbances which occurred at Bristol in the 10th month, on account of the entrance into that city of Charles Wetherell, who was a most determined enemy to reform; anarchy prevailed to such an extent that the magistrates dare not act; and the mob not only broke into houses in open daylight, and took away property by waggon loads, but burnt down whole streets, and numbers lost their lives, and Charles escaped by disguising himself.

"And plentiful crops shall be trodden under the foot of man and animal—farms untenanted—the fruit hanging for strangers to gather."

Written from John Wroe's mouth by William Tillotson.

Sheffield, 7th of 8th month, 1831.

"WHY art thou grieved and wounded in thy heart for the house of Israel? Am I not able to do the things of which I speak? I tell thee flesh and blood cannot view my kingdom but as a picture.

"Does not my word, which has been shewn to Israel, say that if there was one with thee who was not of the house of Israel, he should be as stolen goods? My Spirit has pursued after thee, and Satan is the bailiff who has stopped thee, and thou shalt be bound, until those who are not of Israel are departed. And many will go with them who are of Israel; then I will send thee with my word, and thou shalt claim those with my mark, and bring them back into my fold; for my word by thee shall drive them into the city, a city which is not of blood, but of bone and flesh, lighted with the light of heaven. My word shall meet the priest and the corpse, and it shall say to the priest, "Why will ye bury the living among the dead?" And it shall say to the living, "Rise out of thy sleep, and shame thy priest, who is going to bury thee among the dead." Then they shall awake out of their sleep, and say

to the priest, "Is this the way thou intendest to do with the house of Israel? O priest! cease from these ways." He shall shame, and look downwards, and steal away, as a thief. He will then gather together all the learned against my word, for their hearts will be hardened, for they will not believe, that they may fall.

"Reproach and mockery must come upon the house of Israel, to keep back those who are not of Israel. Then see that thou fear none of these reproachers; for they must first mock, and swell, and rage, and all must seem to the house of Israel to fail, and it must appear as though there was not one man standing by the word."

Written from John Wroe's mouth by Joseph Smith.

Sheffield, 13th of 8th month, 1831.

"JOHN, be thou faithful unto the law, and the things that are committed to thee, to deliver to the house of Israel, for broils will break out till all the corruption be purified from the flesh and the bone. Therefore, if thou endure, and bear those things, thy name shall be written in the book of records in heaven, and the book on earth; but if corruptible things shall snatch these things from thee, so that thy name is not written in the book of life, where is the fruit that thou hast to render for that which I have committed to thee?"

Written from John Wroe's mouth by William Tillotson.

Wakefield, 27th of 8th month, 1831.

"Now, I will answer the rebellious house, which has refused my commandments, and trodden them under their feet. Those who would have me to reign over them must smart, till the others be divided; but when I appear, will it not be to their joy?"

"I will now heal up every wound of every one of

the house of Israel; all who confess to their works being evil; and that they have hearkened to those that were against me. But he or she who will not give up the battle shall still go on; for I will command the sword that is drawn out of its sheath to pursue them till their houses be left desolate, and their children to the ravenous birds on the mountains; they shall then cry out but I will not hear, for the wild beasts of the earth shall devour their offsprings, that their souls may be preserved alive at the resurrection.

"All arrows are shot at the messenger, for the time is come that rich and poor shall shoot at him, and every man's heart shall be shut against him, that the words which I have sent unto the whole house of Israel may be proved. They tell tales one of another, and they add and not diminish; but the evil pains shall cease."

Written from John Wroe's mouth by Ishmael Young.

Wakefield, 28th of 9th month, 1831.

"Now, O Israel! thou shalt see the priests in many nations gather themselves together like hands of soldiers, and fill the country as locusts, yet they will neither see, nor hear, nor understand, because of my covenant.

"And for the messenger, who is sent unto Israel, there shall be a cry in the streets, I have seen the Lord's prophet; others shall cry we have seen the deceiver, so that it become a proverb, for seldom shall he be known in public."

Written from John Wroe's mouth by William Tillotson.

Extract of a Letter from Whitby.

ON Sunday, 30th of the 10th month, 1831, at two o'clock, John Wroe preached to the public, in Boulby Bank Warehouse, Whitby, and was obliged to have a constable to keep peace.

John Wroe said in his preaching: "Ye think that the Reform Bill will pass at this time, but I tell you in the name of God it will not; but afterwards it will. But before it does many will lose their lives."

The Reform Bill, which was then expected to pass, was rejected, but passed in the 6th month of the following year.

"As I have been obliged to travel in the night for fear of my life, so shall the Parliament, for some of them shall narrowly escape. And you will have a railway between York and Whitby." [Which has since been made.]

"And for that which they call the cholera in other nations, it shall go through this land, England, and take every tenth, and will not stop till every town say to another, 'Has it gone through thee?' For it shall go from the north to the south, and from the east to the west, till every nation be visited."

The cholera made its appearance in the following month, at Sunderland, on the east coast of England, and from thence passed westward and southward, and made great ravages, and the following year passed through the land. The last account with which we are acquainted of the number of cases in Great Britain, up to the end of 1832, was 57,927; of these 24,817 proved fatal.

"And the sword of the Lord is drawn out of its sheath, and shall never return till the king of the Turks be dethroned out of Jerusalem. For the sixth seal is broken open, which is written of in the 12th verse of the 16th chapter of Revelation, which is, That a way will be made in the great river Euphrates, to prepare a way for the kings of the east, for all nations shall go against it.

"And ye think ye have peace at home, but I tell you nay: one magistrate against another, and one minister in Parliament against another; for as it has been between the master and the servant, so will it be with the heads of the nation. I could rise high, but dare not trust my wings. These things are

heard with our ears." [This has been regularly fulfilling ever since.]

Another prophecy was given by John Wroe at James Johnson's; when the bellman was going out of the house, John Wroe said to Margaret Johnson, "Thou wilt see this man change his clothes, and get another office."

Signed William Fortune, John Fortune, and James Johnson.

In the 5th month of the following year it was fulfilled; the bellman, who was at that time a shoe-maker, was made beadle of the town, and got a livery, and a hat trimmed with gold lace; he was the first beadle who has been appointed in Whitby.

Whitby, 7th of 11th month, 1831.

FROM two to nine o'clock this morning I had many things shewn unto me; and many towns, and many parts laid in ashes; and the word of the Lord came unto me, and the Spirit of the Lord is upon me, so that I may hear and understand.

"Manchester shall quake as a goose that has lost all its companions; and many shall fly for hiding places; and as they hunt thee at Ashton, so shall they hunt one another. O Manchester! if thou didst know thy visitation, thou wouldst repent, but it shall be hid from thy eyes, that thou mayest perish. And now to your bishops, your land shall see her destiny, and outrage—in many counties shall it be."

The *Liverpool Mercury*, of April 21st, 1837, states that the commercial embarrassments to which Manchester has lately been so largely subjected to, have unhappily at length extended to the working classes, and driven large bodies of them to acts of violence and depredation. The authorities of the town, met to deliberate upon a suitable answer to a memorial which had been presented to them by a deputation

from the handloom weavers, a body which, more than any other, has been reduced to a state of wretchedness of a most heart-rending description, praying them to call a public meeting, in order that their case might be taken into consideration by the gentlemen of the town. Detachments from a mob entered a number of shops and demanded relief in money or provisions, and the dread of violence in many instances influenced compliance with their demands; but if the compulsory gift were not satisfactory to the recipients, they insolently assured the party that their shop should be marked for pillage—that it should shortly be stripped of every thing it contained. The terror produced by these threats was such that a great number of shops in all parts of the town were closed at noon yesterday.

The prospects of trade are gloomy in the extreme, as it is the opinion of the best informed on the subject that we are yet a long way from the worst situation to which we must come at last. Private letters from America are of the most discouraging description, and the large houses here are stopping credit, in hope of avoiding, if possible, the necessity of stopping themselves.

The *Birmingham Journal*, of October 23rd, 1847, states that the number of unemployed persons in Manchester is 10,341, and is expected to be greatly increased before the end of the year.

“O Ashton! now is thy plague; what thou didst unto my servant whom I sent unto thee, the same shall they do one to another. It shall come to pass that they shall be weary of burying their dead in that place.”

We have to observe as a fulfilment of this prophecy, that as John Wroe was driven away from Ashton, in 1831, so in 1834 was one of the Methodist preachers at Ashton, (J. R. Stephens,) turned out of his place as a preacher, for propagating opinions repugnant to those of the district meeting. And the very house where John's trial took place

was occupied as the cholera hospital, and the ground belonging to it was taken for a burying ground of those who died of that epidemic, most of a year after the date of this prophecy.

"And London, what have I to say concerning thee? The traitor to the king is in thee; a great man—a learned man—a man of high renown. Thou shalt be smooth; thy tongue shall be as oil, and full of flattery; thy speech shall be fair, and thy company that are linked with thee shall be permitted, that thou mayest do it quickly, seeing there is no sword in the hand of the other.

"These thirty years have I nourished thee, O England! I have sent my prophetess and my prophets; they have warned thee, even in the newspapers, and thou hast refused to take it; that ye may destroy one another, and eat one another up, with sword, fire, and pestilence. But yet, for all this, thou art the land which I have chosen for my granary, that I may gather my children out of all nations, and put them within thy borders; then all nations shall know that I have chosen thee, till the time that I take my people from thee, that thy land may then have rest.

"And as thou hast travelled in the night, so shall the Parliament; and as the constables of Bradford intended to put females clothing upon thee, that they might discover thee in the crowd, so shall many in this land, England. Neither shall they know the time of their visitation, but Israel shall know it.

"See that thou hearken not to the astrologers, for many of them shall combine together; for thou shalt yet stand before many of them, and my word shall confound them. But for Raphael, who calls himself the astrologer of the nineteenth century, and says he is the ground-work of all messengers, and says if you be a Christian minister my invitation will not be refused. Though this be the second invitation, thou shalt not go until my appointed time."

Written from John Wroe's mouth by William Fortune.

Whitby, 8th of 11th month, 1831.

"No foreign nation shall be permitted to enter thy borders, O England! I will awake thee out of thy sleep by those things which I will bring upon thee. And every fresh law which is made in all Parliaments houses round the planet shall be made in behalf of the house of Israel, though they know it not; my people shall have protection even by the laws of the land."

Written from John Wroe's mouth by William Fortune.

Wakefield, 23rd of 11th month, 1831.

"Now, I will bring my word to the former Hebrews, a house that is full of superstition, and would have that to reign over them which would have brought them to the end of the law. If my Spirit had not come upon the woman's seed, and done its work, how could it have been the guide or light of the world which was to appear? Now, the time is come that I have set my hand again a second time and will pour my Spirit upon the seed of man."

Written from John Wroe's mouth by James Shaw.

Hull, 25th of 11th month, 1831.

"THE next year, according to the years of the world, shall be a year of trouble and sorrow to those that still go on in their madness."

Fulfilled.—The year 1832 was a year of great trouble and sorrow, partly on account of the cholera passing through the land, and the passing of the Parliamentary Reform Bill.

"And woe unto thee, my servant, whom I have sent unto Israel; it will be a year of years unto thee, for every instrument will be lifted up against thy heel to bruise it. And the world will say of thee that thou that destroyest the people's property; but we have prepared hiding places for thee, that my wrath may mock them."

Written from John Wroe's mouth by William Tillotson.

Wakefield, 5th of 12th month, 1831.

“HEAR and understand, and fear not the world, nor those that gather themselves together against my word; though they be in number as the sand of the sea I will overcome them. Then, my servant, fear thou not any of their letters or threatenings, for if thou deliverest the butter, the milk, and the honey, the kingdom is prepared for thee, and those bones that are to be joined to thee.”

Written from John Wroe's mouth by James Shand.

DIVINE COMMUNICATIONS.

1832.

Trosley, 13th of 2nd month, 1832.

"I WILL work when the hope of Israel is gone in the eyes of man—when those who have condemned my Spirit shall weep, mourn, and lament; for will the ploughman plough all day and not sow? I have before thee an open door, O Israel! and the gates of hell shall not prevail against it; neither shall they who have condemned my Spirit be able to shut it."

Written from John Wroe's mouth by William Tillotson.

The same Date.

"I took the tribe of Dan from among my children, that he should judge the Gentiles, until the seed of Jacob and Joseph, the house of Ephraim and Manasseh, should be gathered; and that he should be as an adder in the way to them that biteth the horse's heel, that the rider falleth backward, (Gen. xli. 16—18;) and by this shall their learning fall to the ground, for if Dan had not been given to the Gentiles how would Israel have been gathered?"

"Now, the riders of Jew and Gentile say we hold the sceptre—we ride on horses like mighty men, even the horses which John foretold in Revelation; for all things will continue as they are, and we and our children will ride them for ever.

"The tribe of Dan shall be as a serpent covered with grass—he shall put out his head when they are not aware, when they are riding like mighty men—men of renown—men of war, every man his sword glittering in his hand; even the number of kings having stars on their breasts, and crowns on their heads, being gathered together against mine anointed."

ones; also the tribe of Dan shall leap from Bashan, (Deut. xxxiii. 22,) he shall bite their horses heels—every man shall fall backward.

“This is the sacrifice that I will have upon the whole earth; for I have called all the birds of the air, and the wild beasts of the earth, to this sacrifice that they may eat the flesh of kings, and of mighty men. (Rev. xix; Ezek. xxxix.)

“For as the tribe of Dan is given into the hands of the Gentiles, so has the enemy been permitted to come into the house of Israel; but he shall not fall there, but be cast out: but with the Gentiles shall he fall, for the bodies of the righteous and the wicked shall perish together at that day.

“Dan was the father of Samson, (Judges xiii.,) and as Samson fell with his enemy, (xvi. 28—30,) so shall the tribe of Dan fall with the Gentiles, and the dust of the earth shall be their meat; but he is judge, and rules, and has dominion in the house of the Gentiles until the appointed time. And as Samson was to the Philistines, so shall Dan be to the Gentiles; for though the Philistines put out Samson’s eyes, (Judges xvi. 21,) because he disobeyed the words of the Lord, yet he was as an adder biting the horses heels, that they fell backward.

“And I came, abiding on the woman’s seed, to heal up the breach, but they refused; so I have given them the tribe of Dan to judge them, till Israel should be gathered; and if they refused to join my people Israel, he should bite the horses heels, and fall with them. This is the true interpretation of the parable of the tribe of Dan.”

Written from John Wroe’s mouth by William Tillotson.

Trosley, 12th of 3rd month, 1832.

“THEY love flagons of wine; they are become gluttons, and all things have become meat unto them but my ways; they build high places, make groves, eat swine’s flesh in them, and fill their bowls with the blood of swine, and all unclean beasts; they

bring forth their lawyers to plead against my word; the lawyer stands with the doctor, who has hired the murderer to say he found them dead, though he had murdered them, that they may make merchandise of them, and they cut them up as the bodies of animals.

"The tribe of Dan, which holds the sceptre of the Gentiles, sends out his word, and brings them before him, and finding them guilty, gives sentence against them, though the lawyer pleads for the doctor that they must have bodies; the parson cries they are but earth; he brings forth the Scriptures, clears the road, and makes the light to shine bright before them, which pleases them.

"The lawyer, the doctor, and parson cry to the holder of the sceptre for the tithe, and for amendment of the acts of Parliament relating thereto, or their subjects will refuse to pay them.

"The tribe of Dan, which leaped from Israel to the Gentiles, will smile behind the veil, and the stone of Israel will give him the lion's whelp, and he shall bite their horses' heels, and they shall all fall backward, and be slain."

Written from John Wroe's mouth by Martha Cambell.

Trosley, 22nd of 3rd month, 1832.

"Now, I call to the whole house of Israel, that they may hear what the Spirit and the bride say to the seventh church; for my measuring line and plummet is gone forth, and shall measure the city of the whole house of Israel; for my twoedged sword shall prepare the way for it—it shall not return void.

"For as thou sawest the scales set to the balance, and in the right end the righteousness of Jew and Gentile, and their wickedness in the left, and the beam put to the balance by the hands of the holder of the measuring line and the plummet, and the left overbalancing the right, which is the fulness of the Gentiles; so them in the right hand scale, who were overbalanced, who are the six churches, their souls were preserved, but their bodies saw corruption; but

those that were in the left, their souls remain under the sentence of the second death till the final resurrection.

"So my people were neither in the left nor the right hand side of the scale, but as Lot in Sodom and Gomorrah; and as Shadrach, Meshach, and Abednego in the fiery furnace, not one hair of their head being singed, nor the smell of fire upon their raiment, but their mortal lives swallowed up by the life which is immortal, by their blood being washed away, and their spirits with mine being put within them. These were covered under the skirt of my mantle; for I have placed them on holy ground, until I have destroyed the righteous and the wicked from my creation: "Say to the land of Israel, Thus saith the Lord, Behold, I am against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked." Ezek. xxi. 3. "Behold, I will make them of the synagogue of Satan, which call themselves Jews, and are not, but do lie." Rev. iii. 9. "And that servant that knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes: for unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more." Luke xii. 47, 48.

"But the aliens, or tenants to the redeemed, are those who never knew my Scriptures, and say they are of no religion, "As many as have not this doctrine, and have not known the depths of Satan as they speak, I will put upon you none other burden. But that which ye have already, hold fast till I come." Rev. ii. 24, 25. "But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke xii. 48.

"Satan has contended against thee, and the whole of the legions of hell has been at work to snatch thee from the house of Israel, that thy spirit might depart from the earthly tabernacle; I have sent forth

my angel, and he has withstood Satan, and overcome him; and the breach shall be healed, and the house of Israel shall return; and I will drive Satan out of them, and into the people of the world; I will then take a remnant of the world, and hide them in the holes of the rocks and caves of the earth, and he shall not be able to pluck them out of my hands; and him, with the bodies of the world, I will bind in hell, and set a seal upon him; and he shall not touch even them who have been hid in the holes of the rocks, neither their children, until the thousand years be over."

Written from John Wroe's mouth by Martha Cambell.

Devonport, 22nd of 5th month, 1832.

"MY law shall divide the people; it shall be found as a burning fiery mountain to the wicked; but Israel will not be burnt, nor the smell of fire on their raiment, which shall appear brighter than gold seven times purified. For the world shall be as servants in assisting to build this building, but the fire shall destroy them. And the world shall even thrust Israel out; for the camp of them must be seen, as the clouds are seen in the firmament.

"And I will bring clouds of fish, even to the shores of the seas, to feed Israel with, and they shall have a measure of wheat for a penny; they shall grind their own corn in the camp—fruit shall hang in the hedges, and there will be no strangers to gather it; and the whole earth shall stink with dead men's bodies, because of the buriers not being able to bury them."

Written from John Wroe's mouth by Robert Wallace.

Devonport, 29th of 5th month, 1832.

"I WILL set my face against all farmers; their cattle shall die in great abundance, because they shew no pity to their servants."

[This was fulfilled in part.—In accounts received from Buenos Ayres, up to the 22nd of the 4th month

1833; it is declared that two millions of cattle have been destroyed by the drought. In accounts received from Rome up to the 28th of 10th month, 1834, it is stated that an epidemic had broken out among the cattle in the Papal States, in consequence of the excessive state of the weather; and that it had begun to extend itself to the pigs. Accounts received up to the 3rd month, 1835, state that the murrain has now penetrated into some parts of Hungary, and has extended not only to the horned cattle, but also to the horses. Also in the year 1843, the murrain was so prevalent through England that very few cattle, (if any) escaped; for the horses, cows, sheep, pigs, and poultry were afflicted with it in such a degree that a great number died.]

“And in some parts there shall be double crops; in some treble; and in others seven-fold: and still they shall not be able to pay their rents. And all their great men shall fall.”

Written from John Wroe's mouth by Robert Wallace.

[This was inferred from the accounts in the newspapers at the time, and received its fulfilment in the wheat crops.]

Devonport, 10th of 6th month, 1831.

“As many instruments as I have had since my prophesying, so many shall there be in one house against each other who call themselves believers. Those who call themselves believers, but are not doers, are the scorpions—neither hot nor cold; for they are neither workers nor believers. The five wise and the five foolish virgins must appear in the house of Israel, for they once had lamps, but they are now seeking to devour those that have oil.

“Let not my children interfere with the concerns of the nations; for the land that I will gather Israel in is divided into three parts; and the manufacturers of all branches shall be against the landowners and the landowners against them, and they that are of Israel will not interfere with them.

"One nation shall devour another, and those nations that never received the gospel shall rise up and dethrone those that knew the gospel and did not the work. For I will now punish those that stand still, for have not I a right to bring them to death in what manner I will? Afterwards I will destroy those who never received the gospel.

"Many shall see visions, and dream dreams, but they shall have no interpretations, because they refused my visitation. I will gather many people in Scotland."

Written from John Wroe's mouth by Robert Wallace.

Devonport, 26th of 6th month, 1832.

"THOU canst not leave this land till peace be established; thou must yet stand before those that were once joined in my covenant, and deliver my words."

Written from John Wroe's mouth by Joseph Churchward.

Devonport, 7th of 7th month, 1832

"THOSE upon whom is the mark of Israel, the destroying angel shall not touch, that the same death—that death which is not common amongst men, may take those away who have not my mark, that refuse to walk in my law."

Written from John Wroe's mouth by Robert Wallace.

Devonport, 17th of 7th month, 1832.

"I WILL make the world acknowledge that I am with Israel by the plague that I have sent among them; neither shalt thou pray for them, nor ask for the plague to be stayed. For nine parts of man shall be destroyed, and I will take Israel out of the tenth part; and the remnant of the tenth part, which are over and above the house of Israel, shall come out of the clefts of the rocks and serve them.

"And when the world acknowledges that there is not a town nor city but what it has visited—I will stop the destroying angel; and they upon whom is not my mark shall be subject to it, as man was sub—

ject to the fall after he had touched the uncleanness of the woman, so that the world shall crave after my mark and not be able to obtain it."

Written from John Wroe's mouth by Joseph Churchward.

Devonport, 26th of 7th month, 1832.

"BRADFORD is a stiff-necked and rebellious house, and I will plead with that place with pestilence; and in the same place where they trod my messenger under foot shall they fall while the sun is up; and others shall be afraid of gathering them up to bury them. And death shall take hold of those that deny that they are thy temporal brothers; others shall seek thee that thou mayest cause them to be buried.

"Awake! awake! O sword of death: execute my wrath before thou return to thy sheath; for upon these shalt thou execute where they have persecuted my word in this land, England; and where they have smote my servant, though they be the least, they shall be smitten the most. And, O America! after I have smote thee, the remnant of thee shall rejoice to receive my word. And, O Satan! wilt thou refuse to slay those thy prophets? See that thou take nine out of ten, that my word may prove the tenth part; for I will now make all nations quake and fear before me. For the next year, (1833,) I will destroy many by heat."

Fulfilled.—At Madras, in the 6th month, 1833, the heat surpassed anything previously known at that Presidency; people were dying of heat alone, without any actual disease.

"And I will plead with many towns and cities by fire."

In the 4th month, 1833, the German papers give an account of a dreadful fire at Jassey, which has destroyed one half of the city. Accounts from Constantinople of the 4th of the 9th month, 1833, shew that there had been a dreadful fire in that capital; 16,000 houses, at least one-fifth of the city, had been

destroyed. In many other instances has this prophecy been verified by the lightning.

"And I will open the sea upon many places."

In the 5th month, 1833, this prophecy was fulfilled at Diamond Harbour; also in the 8th month it was fulfilled in England.

"And the doctor, the lawyer, and the priest, that have agreed together, shall be destroyed by this pestilence. And though the rich flee from one city to another, it shall meet them by the way side, till strangers pass by their dead bodies; for now the time is come that I will chain Satan down from Israel the first.

"And woe unto the farmer that is over the cattle; for the earth shall bring forth her increase, and his goods shall go to the lawyer and the parson; and the doctor shall make merchandise of his body; and this shall come to pass that they may know that I have sent my servant among them. For those who are neither hot nor cold, though they be in the covenant, and though they approach the city gates they shall see they are unclothed; and before they reach the rocks the pestilence shall take them.

"O England! awake! pestilence is within thee the sword is round thy borders, ready to creep in and if thou still refusest, other distant powers shall take thy branches from thee; and I will shorten thy wings, and thy feathers shall moult within thee and thy great men who have led thee astray shall fall; then thou shalt know I visited thee, and thou didst refuse."

Written from John Wroe's mouth by Joseph Churchward.

Devonport, 27th of 7th month, 1832.

"O SCOTLAND! Scotland! behold thy borders; they shall be too narrow for thee, and thy bed shall be shorter than thou canst stretch thyself; for those who are within thy borders, and have my mark shall teach thee wisdom, and shall instruct thee, I have gathered my children out of thee; then will I

I pull thy skirt off, and thou shalt see thy shame, till the mountains teach each other; and thy hills shall echo, till other nations hear thee mourn; for a remnant I must have out of thee before I shew thee thy nakedness.

"And for Ashton, I will shew it its nakedness; and those that have risen up against my word there—that where they have tried to slay my messenger, may be a place for their dead bodies to lay in; for I will not own them again until the resurrection, neither shall they be called after my name, but after the name of the dead: for my servant shall reside no more within them borders."

Written from John Wroe's mouth by Joseph Churchward.

Sunderland, 9th of 10th month, 1832.

"I WILL permit Satan to set all the congregations against their shepherds, to see if they will search for the truth of my Scriptures; and as the children lock their tutors out of the schools, and burn and destroy their weapons, that they may have their rest and play, so will the congregations turn their preachers out of their churches and chapels; and I will open the eyes of a part of their hearers, so that they shall see the truth of my visitation; for the year of Jubilee of my visitation is come, and Israel knows it."

"The days of visitation are come the days of recompence are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred. But the prophet is a snare of a fowler in all his ways, and hatred in the house of his God." Hosea ix. 7, 8.

"I will recompence the iniquity of both Jew and Gentile upon their own heads; for the prophet shall appear as a fool unto them, and Israel as madmen, because they turn my Scriptures to their own ways."

Written from John Wroe's mouth by Robert Mattinson.

Whitby, 4th of 11th month, 1832.

"THOU shalt return, that they may chase thee to a fro, that they may know that I am with thee; though thou hast appeared as a foolish instrument to the eyes of the world, yet I will have my honour on them.

"In the months of March and April the weather shall be prepared, the sails shall be set—the wind shall blow and carry my servant whither he would not go. At that set time the children's heads, in England, shall be lifted up, and the world shall mourn, and seek unto them for an interpretation for in whatever nation whereunto they flee, they shall find death; and those that serve me and obey my laws shall have favour in their eyes, and my protection shall rest on them as a mantle."

Written from John Wroe's mouth by William Fortune.

Wakefield, 3rd of 12th month, 1832.

"THERE shall be winds, thunder storms, mingle with fire; they shall destroy a part of the fruit next year, and destroy the cedars, though the crops be in great abundance."

Written from John Wroe's mouth by William Muff, Senior.

The gale which took place in the 8th month, 1833, made great destruction in England, in houses, gardens, hop-grounds, &c., to an incalculable degree; also many timber trees were tore up by the roots, and much corn destroyed.

Wakefield, 6th of 12th month, 1832.

"THUS saith the Lord: Distress from this day of every kind—plague, famine, earthquakes, storms, fires, people setting houses and stacks on fire, lunatics breaking out of the asylums, and going into many places and setting houses and stacks on fire, and many will become lunatics."

Written from John Wroe's mouth by William Muff.

For about five years previous to the date of the above prophecy, a very few instances of burning houses and stacks had occurred, but since that time a most remarkable increase appeared, they were in point of number more than ten for one to those anterior to that date, and this has taken place in many nations, many towns and villages having been almost entirely destroyed.

There has been a similar increase in the number of storms and earthquakes, as well in the seriousness of their character. Witness the famine, in the Cape de Verd Islands, in 1833, in which not less than 18,000 persons are said to have perished: in the East Indies in 1834; in Russia in 1833, 1834; in the Shetland Isles 1835; in the Highlands and Islands of Scotland, in 1837; and the destitution in Ireland in 1846—47, and to shew its effects in some districts, we insert a letter which appeared in the newspapers of the 21st of 1st month, 1849.

Destitution in Galway.—The annexed letter from the parish priest of Clifden, sets forth a frightful picture of the state of the people in that remote district:—"The quarter-acre clause, exterminating and inhuman as it is, has ceased to be a test here. Nineteenth of our population have no land, no houses, (for I will not so designate their wretched hovels), no beds or bed clothes save their tattered rags—not even fuel. The workhouse is filled to suffocation—there are 800 in a house built for the accomodation of 300. There is also an auxiliary one, where there are 300 females huddled together, for the most part without beds of any sort; and, as a substitute for a warm fireside, they are driven out in squads on the road to exercise, to guard against the benumbing effects of the cold they endure. Cold and comfortless as these abodes of misery are, yet every day hundreds are crawling to them enfeebled and emaciated, carrying their almost naked skeletons of children on their backs, craving admission, and denied it, until other receptacles are prepared, and in the

meantime no food given to them. Of the 9,000 receiving out-door relief in August last in the parishes, there are only 3,300 at present on the lists. In the district of Kingstown, containing a population of 1,090, there were, from Feb. 1st to May 14th last year, 201 deaths from starvation. Now, of the remaining 890 there are not 100 provided with food for a week; and of the entire number not 50 who will be able to make any sowing in the ensuing spring. The other districts in these parishes are almost as destitute.

Wakefield, 12th of 12th month, 1832.

“NEXT summer it shall come to pass that honey shall be so abundant that bees shall come out of other countries and alight on the hedges and trees, and people shall take honey from the hedges.”

Written from John Wroe’s mouth by William Muff.

In the summer of 1833 we received the following information in a letter from Nancy Anning, of Charmsomerset:—“I was informed about three weeks ago that a swarm of bees came into this place no one knew from whence, and settled on an apple tree in an orchard; the whole hung one upon another about a foot in depth. A similar occurrence happened at Lime, about a month ago.”

Also, in some part of the north, we have been informed that the like circumstance has occurred. From a newspaper of the 16th of 9th month, we copy the following:—

“On Friday se’nnight, during the dreadful gale of wind, an old willow tree, of considerable magnitude, was blown down at Lavender Hill, Surrey, the centre of it being much decayed, a hive of bees had taken up their abode therein; and upon cutting it up, upwards of forty pounds of honey was taken out of it.” Also in the west a quantity of honey about thirty pounds weight, was in the same summer found in the top of a chimney; the accounts which appeared in the newspapers.

CHAPTER VIII.

*Divine Communications, partly concerning himself
and partly others.—1824.*

Ashton, 12th of 4th month, 1824.

"I HAD eleven in the days of my flesh, but they were not one greater than another; but he who leaned on my breast, with whom I left my last testimony, bore testimony for all; so shalt thou bear testimony for all that have been before thee; and I will make known by thee those that shall follow. And I will cause this communication to be printed; and I will let all the earth know that it is I who have given it, who was slain that I might manifest the same by Shiloh, Immanuel, the Branch, revealed in his day."

Written from John Wroe's mouth by William Tillotson.

Ashton, 31st of 8th month, 1824.

"Now, the Lord's sheep shall prophesy as well as thee, at various places; so that those sheep which belong not to the fold, though they are joined in this covenant, one will say I'll follow him, and another, I'll follow her; and the world will say they are all prophets. But when they have prophesied they shall not be able to go on; they shall still wander."

Written from John Wroe's mouth by William Tillotson.

Ashton, 5th of 12th month, 1824.

A DREAM of Thomas Stone, 1st of 10th month:—

"I dreamt that I was looking up at the moon, which shone very clear for a long distance, from the south to the east, from whence a woman advanced with a rod in her hand, apparently behind the clouds, and touched the lower part of the moon, which seemed to me as if it had been cut open; and when she pointed her rod the moon seemed to burst, as though it was boiling metal, and illuminated the whole world, and

the light was more glorious than I am able to describe with my pen. After pondering a little about this great light, I lifted my head upwards, to see if I could see anything of the woman, and she was just turning herself about, in order to return to the east; she seemed to me as if behind the clouds, which were very thin woven, but a glorious light for her, between the clouds and the sky, and she turned back in a very majestic style, while the world below seemed to be in darkness, and I was much delighted to see her walk back in such composure from south to east."

Now, I will give thee the interpretation:—The moon is the clergy, and their light shall seem to lighten the whole earth; and it will now spread more than ever, and strive to put out the light of the sun. And the clouds being ill woven, is that Israel can scarce see their way. The woman with the rod in her hand is the ministering spirit of Satan, which shall put forth her rod, and touch the moon, which is the priests, and they shall have a visitation, and say they are visited by the Holy Ghost, when my children shall appear in darkness.

And there shall be an engagement between the sun and the moon; but when the true Israel are gathered, I am commanded to shew thee the difference. The moon gives its light by night; so does Satan give light unto the world. When the sun rises, the morning makes its appearance, and the night is past; and they will see that the moon has been there, and is there, but has no power. So as the moon has no power when the sun is up, so will it be when Michael stands up—the light of the world then shall appear no more, for the sun is the new world, and the moon is the old one. And the moon bursting is the world—the evil that is in it, for it shall boil in every nation and city; and this is the fire that is against the true Israel, for the priests shall prophesy, and roar like lions in the streets, and print books, and translate them into other languages, and try to stop

the gathering of Israel. The woman again is the world; and she shall say that the Millenium is taking place, and that the whole race of man will receive it, who will hearken to the priests by the law of the gospel.

Written from John Wroe's mouth by William Tillotson.

Ashton, 6th of 12th month, 1824.

A DREAM of Caroline Naylor, 30th of 10th month:—
 “ I dreamt that I was in the house by myself; I thought William Twigg came in, apparently having a link of beads about his neck, of various colours, and he walked to the fireside, and sat down upon a chair; it was some time before he spoke, but when he did, he said our religion was not right, to which I replied that it was right, but his was not. I then told him to go out of the house, but he replied he would not. I then thought I laid hands upon him, and turned him out by force, and locked the door; after this he turned to the window, and told me he would come in, but after these words he went from the window. I then opened the door to see if he was gone, but to my view he appeared to be cut in small pieces, and I thought that the Lord had done it.”

Thou hast laid Caroline Naylor's dream before the Lord, and I am commanded to give thee the interpretation of it:—“ William Twigg coming into the house is, that one that has been joined in this covenant will pick such and such parts out of the communications, which will become a link to him, and he will say he has laid them before the Lord, and that spirit which ministers to him will give him many words, and it will shine like glittering beads; and he will go forth unto many bodies, and he will try to put it about their necks; and places where he goes not to he will send by letter; but the sealed will do as Caroline Naylor did, put him out of their houses, and confound him, and the Spirit of the Lord will be upon them.”

[This was fulfilled in the same year, and also year following, he writing letters and going to places trying to snare them.]

“And this will be a great trial unto those have cut their beards. But I am commanded to tell thee the same beads that he tries to put on other people’s necks shall snare him, and take him, and he shall fall, though yet he shall preach kingdom.”

Written from John Wroe’s mouth by Wil Tillotson.

DIVINE COMMUNICATIONS.

1825.

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*Street House, 15th of 2nd month, 1825.*

THOU hast laid the inquiry of Robert Wallace and Samuel Wyatt, of Devonport, before the Lord: "That which the Lord made known to George Turner, in the 187th page of the *Standard of Zion*, that his warning was past, was during the time that the Spirit would rest on him. For warnings shall never cease till the Lord has gathered his people.

"Has not the Lord declared by his former prophets, that if the wicked would not repent he would destroy them? Has the Lord fulfilled what he spoke by George Turner in his day? Is George Turner to put on immortality with a natural body, or a spiritual incorruptible body? I tell thee he is a ministering spirit in the Lord's work.

"One has passed the fiery furnace, and he cries I know I shall be saved. Another has passed it twice; another says I have seen three visitations, and I stand yet. But I tell thee they who come in at the eleventh hour by the last instrument the Lord works with, shall be far before them that have seen six visitations, and departed from his laws. For did not the Lord tell you to follow the Spirit whithersoever it went?

"So the Lord will take seven instruments to work by, which are the seven burning lights, and these lights are set in the road to the tree of life; and if ye lose one of these lights ye shall not be able to travel without returning back to seek it. But instead of seeking the Lord ye seek one weaker than yourselves. And for thy visions, during George Turner's time, they were neither to lead nor direct, but for those who

were not then numbered; for the Lord charges all his children to reject all visitations but those by which he leads. And how are they to prove it, but by the standard, which is the Scriptures.

“Then let them all prove whether thou art the Lord’s instrument or not. Ask them if George Turner fulfilled the words to Isaiah xxviii. 11; “For with stammering lips and another tongue will he speak to this people.” For the Lord will now open the Scriptures to your view, and he will prove you.”

Written from John Wroe’s mouth by William Muff.

*Ashton, 24th of 6th month, 1825.*

“THUS saith the Lord: I will cause no seer, no interpreter, no astrologer to guide my children during the time that thou art absent; my word, by my Spirit, taking counsel of me, shall protect them.”

Written from John Wroe’s mouth by William Tillotson.

*Park Bridge, near Ashton, 18th of 9th month, 1825.*

“THOU has laid their dreams before me: Let them write out their dreams, and send them, but when only one part of a dream can be recollected, Satan has destroyed the other. But Stephens’s wife seeing thee come into her house with a rod was permitted, that she might bear witness and record of the Lord’s work to the rest of her brethren.”

Written from John Wroe’s mouth by William Tillotson.

*Park Bridge, near Ashton, 19th of 9th month, 1825.*

“RISE! and hear the words that I now give thee that they may be recorded in writing. Thou has laid Richard Stephens’s visions before the Lord: I answer thee:—Many visions are given from the Lord, but Satan has got this permission, knowing that his time is not yet come. When a man meets with his enemy, will he not fight as long as life remains? So Satan is permitted to fight until his

time is come, that the earth may deliver up her children. He is permitted with all that see visions to come forth amongst the angels, to try to turn them out of the way, but is not the word of God the standard? Does not the word of God proceed from mount Zion? Has not the Lord made the standard of his word to lead his people?

"Then dreams and visions are to be laid before the standard of his word, that a true interpretation may be given of them, for they are neither to lead nor direct, but are only for those who receive them; and seeing Satan is permitted, that man that is weaned from the breast, and drawn from the milk, will not trust in them, as he is liable to be led astray by them, unless they are interpreted. But Satan shall get weaker and weaker, so that every man's dream or vision in Israel shall get stronger. The man who tells his dreams or visions, and trusts in them, shall be ashamed of himself—they shall not come to pass; but he who keeps them unto himself, or writes them out to be laid before the Lord, shall find light in them.

"Then let Stephens cease from handing forth his dreams or visions among the people."

Written from John Wroe's mouth by William Tillotson.

## DIVINE COMMUNICATIONS.

1826--32.

*Bradford, 28th of 5th month, 1826.*

"THUS saith the Lord: Satan shall come forth with the same likeness in a man, and all religions shall like it, and they shall have many prophets that shall agree in one thing, and they shall be snared and taken."

Written from John Wroe's mouth by William Muff, senior.

*Park Bridge, near Ashton, 15th of 1st month, 1827.*

"Now, son of man! prophesy and say, Blow thou south and west wind upon my trees. I will give them the figure of this when the three months of which I spoke are expired; I will then bring the shadow; I will water them with showers from heaven, so that my garden shall grow."

Written from John Wroe's mouth by William Lees.

The following observations appeared in the *Manchester Guardian* of April 7th, 1827:—"After a very tempestuous March, the weather, during that portion of the month that has elapsed, has been the most genial and delightful that we recollect to have witnessed at this season of the year; the vegetation has consequently made very rapid progress, a circumstance which in the present scarcity of fodder is of no small importance."

*Islington, 9th of 4th month, 1829.*

"MAN being made subject to vanity, not willingly, and Satan being stronger than they, it was needful that I should overshadow a part of the people, and

make them prophets; and Satan, by his power, has come forth with the same likeness as this, to deceive, that he may make all my work void, and throw the truth to the ground."

Written from John Wroe's mouth by William Lees.

*Wakefield, 11th of 12th month, 1830.*

"THE son of perdition is now revealed; and as my Spirit sat upon the woman's seed, till he had fulfilled the law and gospel, so is the spirit of the devil now sitting upon one man, shewing himself that he is the very God that giveth all life, passing under the name of Shiloh. He will work and gather many, for Satan will gather his part for his kingdom, and I will gather my part for my kingdom; he will put his mark upon his, and I will put my mark upon mine; his spirit will sit upon his, till the cup of iniquity be full, and my Spirit will sit upon mine till the law and gospel be fulfilled, as I fulfilled it."

Written from John Wroe's mouth by William Tillotson.

*Sandal, near Wakefield, 14th of 12th month, 1830.*

"THE devil is come down from on high, upon your planet, and his works will now appear, even the substance, and his agents with him; and they shall be as though they were going to take possession of the planet. The Deists and Atheists will be at the head of them, shewing there is no God but themselves. And James Smith, of Edinburgh, has been to inquire at their hands, and not at mine; for I hewed thee at Edinburgh how he would roar like a lion in the street for madness, that he could not obtain his end. But they shall have their time, and I will then have my time of sacrifice upon them."

Written from John Wroe's mouth by William Tillotson.

*Ashton, 26th of 2nd month, 1831.*

"HE who calls himself Shiloh, his deeds will shortly be made manifest; but his cup is not yet full—he



has not gathered his number, it is a greater number than the house of Israel. He that is going forth in his own name, there shall be a war between him and the Gentile, and between him and the Hebrew."

Written from John Wroe's mouth by William Tillotson.

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This, with the two foregoing, refers to a man named John Ward, who assumed the character of Shiloh, who was afterwards imprisoned for blasphemy.

Wakefield, 24th of 3rd month, 1831.

AN answer to a letter concerning John Ward:—  
"Has not Israel been warned of this character many years? Ought they not to have been prepared? I tell thee they are prepared and will fight my battle. I will bring thee before him, and my word shall put him to flight, and he shall eat the things that he has prepared for Israel to eat."

Written from John Wroe's mouth by James Shand.

Wakefield, 6th of 4th month, 1831.

"Now, the spirit of Satan is sent forth in man, that they might believe a lie, and be damned; he shall take every man out that is learned by his own wisdom."

Written from John Wroe's mouth by James Shand.

Wakefield, 25th of 4th month, 1831.

"As I was honoured upon Pharaoh, so will I be honoured upon this antichrist and his followers. And every one that has Peter's spirit shall return to eat my word again; for the fire will yet be heated hotter than ever, and the house of Israel shall walk through it, and not one of them be singed, nor fall to the ground."

Written from John Wroe's mouth by James Shand.

Wakefield, 23rd of 11th month, 1831.

"AND thee, my servant, my elect, whom I have

electd out of thy father's family amongst the prophets, have I appointed as a standard to the whole planet; unto thee the keys are given, for by thy mouth will I open the woman's writings. Many prophets are on the earth, all holding bunches of keys, and they say they have the knowledge of good and evil—they open and the wicked one cannot shut."

Written from John Wroe's mouth by James Shand.

*Devonport, 27th of 6th month, 1831.*

"ALL visions are but as shadows, and without an interpreter trouble the hearts of men. I will have but one standard, and I will only have one at once on the earth, and he shall stand before ten thousand, for he shall be the choicest of ten thousand; but if he should break my covenant, his body then shall see corruption."

Written from John Wroe's mouth by Robert Wallace.

*Wakefield, 5th of 12th month, 1831.*

"MANY prophets will explain the Scriptures their way, taking a part out of my word which I revealed unto my former servants, but I will make thee go and stand before them, and will put my Spirit upon thee, and pull their explanations in pieces by thee, before their faces, because they call themselves sons of God, but they marry with the sons of men. Wilt thou go after them? My Spirit which sitteth upon thee liveth and shall slay them."

Written from John Wroe's mouth by William Tillotson.

*Devonport, 1st of 8th month, 1832.*

"THOUGH Satan will come forth with his mark, yet can he not do the work—the work shall prove whether they be mine or Satan's; for if the body die they are not for the kingdom on this planet, and still has come short of the glory of me."

Written from John Wroe's mouth by Joseph Churchward.

## CHAPTER IX.

*Divine Communications, chiefly Instructions to the Believers.*—1822—23.

14th of 12th month, 1822.

“I, JESUS, command thee, John Wroe, to write unto all my children, to inform them what I am going to do to remove every doubt from their hearts, and to give them the hearts of lions for boldness, that they may fight boldly for me; for my true vines shall appear in a short time, and I will bring all the mockery of the mockers upon their own heads, and throw them down into the deep, as I threw down Pharaoh and all his host. Now, I ask thee if the people can discern my ways, and thou repliest, No, Lord. No more can Satan, for I will throw the evil which proceeds from him into the deep. Now, have my children discerned my ways, that I am with thee, to direct thee? For had they witnessed thy boldness, they would have seen that thou wouldst give thy body for a sacrifice if I required it of thee.”

Written from John Wroe's mouth by William Muff.

Leeds, 15th of 1st month, 1823.

“I, JESUS, from heaven, command thee, John Wroe, to deliver this manna unto all my children that believe my word, which shall be meat for them for forty days, from the 16th of January. It shall be bitter to the mouth and sweet to the belly, and those that will eat it shall come forth, for I will deliver them. And the sixteenth day is the thirtieth day—each day standing for a year. My children are to keep these days holy unto me, and not keep their hearts back from me, that I may pour a blessing upon them. Now, I will tell thee the meaning of the days; they are the days that I begin to work the second time on earth; for within forty days

(each day standing for a year,) I will have subdued all kingdoms unto me."

Written from John Wroe's mouth by Samuel Walker.

*Gibraltar, 29th of 5th month, 1823.*

"Now, John, tell all my children to be strong and valiant, for the time is short, as I am going to reveal the days of Jacob, and the new world shall appear. Seek ye life while ye yet live, for the time will come when it will be too late."

Taken from John Wroe's mouth by William Cooke.

*Gibraltar, 22nd of 6th month, 1823.*

"Now, tell my children to look into the last chapter of Daniel, and try their wisdom, for that secret has not been revealed, but I will reveal it unto thee, and thou shalt unfold it unto my children."

Written from John Wroe's mouth by William Cooke.

*Strasburg, 23rd of 10th month, 1823.*

"I WILL see what my children will eat during these forty days, for I will try them as I did Gideon's army. He that eateth any manner of blood, I will cut him off from his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul."  
[Lev. xvii. 10, 11.]

"And this is for thee as well as them; this is the tree of life set before them, to see whether they will eat it or not; though Satan stands behind it, those that ask of me I will protect with my two swords, and these are my true Israelites. Now, search my Scriptures for this, and then you will see what the tree of life is; for all things which I have created are become meat for my children—this is what I will prove you by. And let them ask me for protection, that they be not guilty of the blood of their forefathers, for the Hebrews cried for my blood to be on them and their children. Now, if they will

ask forgiveness of me, I will bring them to this people, which shall become one staff, which are my true Israelites."

Written from John Wroe's mouth by William Lees.

*Milan, 29th of 11th month, 1823.*

"Now, let not my children say I have not prospered their ways; for I tell thee some of them will say is this his work? Are we to give our money for men to go a pleasuring with? My work is a pleasure to me, but their evil hearts are an abomination to me. Now, son of man, I tell thee these forty days shall sort them, and cause the wolves to go out from amongst my sheep, that I may bring others out of distant lands in their room; for I tell thee they are a stiff-necked people, and they cause the rest of my children to go astray from my work.

"Now, tell my children if they will seek me I will be found of them; and let them not follow the same ways that they did in the last forty days, for it was a rebellious house. And let them keep these forty days holy; not cease from labour, but they may hold meetings as often as they think proper during the time."

Written from John Wroe's mouth by William Lees.

*Between Chalon and Avalon, in France, 9th of 12th month, 1823.*

"THOU shalt utter parables before them, which testify of their ways; for he that trusts in the sword of the world shall perish by the sword; and he that trusts in the silver and gold of the earth shall perish with the earth, for it shall not deliver him; but he that trusts in my word, which is the sword, shall live in life eternal."

Written from John Wroe's mouth by William Lees.

## DIVINE COMMUNICATIONS.

1824.

*Ashton, 6th of 1st month, 1824.*

“ I TELL thee there are many tares amongst them, and see that thou murmur not at it; for when the fisherman goes out to fish there are many that are good for nothing, so I tell thee there are many amongst this people that are not for my kingdom on earth.”

Written from John Wroe's mouth by Henry Lees.

*Idlethorpe, 20th of 2nd month, 1824.*

“ Now, as I proved myself to be the Lamb, I command you also to act like lambs, and follow me into the sheepfold; for I am the door thereof, and if any man enter at any other door, the same will be found wrong; and if any man build on any other groundwork than that which I left him, his building shall fall, for I sent my prophets to dig the groundwork, and I took a stone out of a mountain on which a tool had never been laid, neither had any man handled it, but I gave my prophets a faint view of it, the same as I shew thee the likeness of many things which shall come to pass. I fashioned the stone—I laid it in the four corners of the earth, and I ordered my labourers to build thereon; and if any man stumble at this fourth corner stone, the same shall grind him to powder, for he was taken out of the dust and unto dust shall he return.

“ Now I tell you, ye that wish to seek life while ye yet live, my prophets have dug the groundwork—I have laid the foundation—my son Shiloh shall set up the gates, that you may enter and live eternally. Now, ye inquire how you are to build? The

labourer cries to his master, Which way wilt thou have this building built—shew me? I tell you, the groundwork is dug; the four corners are laid; build on this groundwork and it shall stand.

“Now, search my Scriptures; this is spiritual, and ask of me, and prepare your hearts; and be not like the liar or the whoremonger; be not covetous nor adulterous; for into these gates such cannot enter. My building is first spiritual, and when that is built, then I will shew you the temporal, and ye shall enter, and no man shall shut the gates; neither shall the sun, which is the life of me, go down upon you, and my glory shall overspread you, and ye shall see the works of my hands without death.”

Written from John Wroe’s mouth by William Tillotson.

*Ashton, 11th of 8th month, 1824.*

“SON of man, rise! cause the words which I give thee to be written. And let the house of Manasseh send unto Ephraim, that Ephraim may watch and pray, that my Spirit may protect them during the time thou art absent from them; for Satan will draw forth the Egyptians against the house of Israel, and will fight the battle, but I will claim the victory by Israel. But they that are of the vine Satan shall not pluck out of mine hand, yet if they do not observe my laws and obey them, Satan shall be let loose upon them, and great shall be their trial.”

Written from John Wroe’s mouth by William Tillotson.

*Ashton, 24th of 8th month, 1824.*

“RISE, and declare my words unto my people! Have I not said the servant is not greater than his lord? But this is not the case among my children, for the servant refuseth to submit to his master, and Satan refuseth me, but I will stop his boasting. Now, this is the token for you to go by: as Satan tried to tempt me, so do you tempt your employers, for ye refuse to be subject to them. But let the

master do as I did, shew them a good example—how they ought to walk, and I will plead between the master and the servant.

“And be not thou grieved that Satan roars in man against thee, for they were against me. And thou sayest in thy heart those that belong unto the church cry out against thee: I tell thee they do not belong to the church.”

Written from John Wroe's mouth by William Tillotson.

*Ashton, 31st of 8th month, 1824.*

“I AM now come to minister unto thee, that thou mayest give the words unto the Lord's sheep, that thou mayest be found a shepherd in his hands; for the Lord has commanded me to tell thee that he will cause his own sheep to hear his voice, and he will give the wolves deaf ears, so that they hear not his voice, nor understand his words, that they may fall backward, and not be able to travel. And the words which the Lord will give thee to sort them are, that their ways are an abomination to the Lord.”

Written from John Wroe's mouth by William Tillotson.

*Ashton, 5th of 12th month, 1824.*

“THOSE who are joined in this covenant, but belong not to the vine, shall be as Samson's wife; and the world shall play with them to find out the riddle; and when they have found it out they shall accuse thee, and thou shalt call out to the Lord, then the Lord shall pay them, as Samson paid his enemies, with their own clothing; for they shall wear their own words and not know it, and it shall snare them, and take them; for those that are for the world the world loveth, and the drunkard loveth the drunkard. And as Samson slew thirty of the Philistines, and took their raiment, and paid them with their own, so will the Lord now pay them by the words which he will now give thee.”

Written from John Wroe's mouth by William Tillotson,



## DIVINE COMMUNICATIONS.

1825.

*Street House, 15th of 2nd month, 1825.*

"THE road becomes narrower every day for ~~the~~ world; and when the forty and two months are ~~ex-~~pired, neither male nor female shall be able to ~~find~~ it, for a thick cloud of darkness shall rest over ~~the~~ door. And this is the sign which the Lord will give the world."

Written from John Wroe's mouth by William Muff, junior.

*Ashton, 13th of 4th month, 1825.*

"Now, son of man, stand boldly before the com-~~mittee~~tee, and prophesy against them! Did not I send thee unto the house of Ephraim? Did not ~~the~~ whole house withstand thee? And did not I say that if five could be found they shall withstand ~~a~~ll the rest? Then when thou hadst found five which stood twenty-one days with thee, did I not bring forth my two swords, which made evil fly every way, and no one was able to gainsay my word? For ~~my~~ words became as sparks in the stubble. Did not I leave the committee in London without my Spirit? Did I take either writings or papers from them? Are they able to destroy the said writings? ~~Has~~ any one been able to destroy the Bible? Will they say that the twelve stones are not able to pass through Jordan? Will they deal with the leader of my flock as they did with me, when I rested on the woman's seed?"

Written from John Wroe's mouth by William Tillotson.

*Street House, 6th of 6th month, 1825.*

"Now, son of man! set thy house in order before

thou depart! Have I not set thee as a light for the whole world? Then let those that are set as way-marks trim their lamps, that their lights may burn bright. The mark shall be within and without, for a man cannot be cleansed without being cleansed within; for I, the Lord, cleansed the disciples within, and then I washed them without, and they were very white: so shall it be with this people. Oh! ye of little faith, who forsake my counsel, and set my work at nought, I will come upon you as a thief in the night.

"Now, see that thou attend thy office, lest I afflict thy body; for this, which I have suffered thee to do, is to confound the world, and to cause my children to labour as if they were to live for ever, for did not I labour before you?"

Written from John Wroe's mouth by William Tillotson.

*Ashton, 24th of 6th month, 1825.*

"THUS saith the Lord: I have brought thee as a stumbling block before this people, that thou mayest cause those which hear the word by the wayside to go out, for they shall no more understand thee than the world shall, that they may fall back, be snared, and taken.

"Again, son of man! say thus saith the Lord: What is the reason of this people falling, being snared, and falling backward? They ask counsel of one another, and not of me; and I swear by my holiness they shall not enter my rest.

"And Pharaoh's plagues will I perform on the earth, saith the Lord: and at that day thou shalt see some which are joined in this covenant, who will curse and fight in the sight of the house of Manasseh; they will curse for the very plague touching them. Then, son of man, prophesy! What is the reason of the plague touching this people? They ask counsel one of another, and not of me.

"Then let my committee discern between me and this people, and examine who they are. Son of

man! Is this people married unto me—circumcise unto me? Do they obey my command by their dress? Have they the mark? Have they the seal which shall protect them? Then let the committee examine those characters which the plagues touch. Now, son of man! prophesy, and say those that obey my laws the plague shall not touch. That soul that asks counsel of me I will protect, but that soul that asks counsel of man shall depart.”

Written from John Wroe’s mouth by Henry Lees.

*Park Bridge, 30th of 6th month, 1825.*

“THUS saith the Lord: If my children will walk in my ways, and obey my commands, I will cause their enemies to love them; I will grant them favour in the sight of the Egyptians; though the world believe not my law, nor my commands, yet I will cause the world both to feed and clothe them, as a cow feedeth the calf with her milk.”

Written from John Wroe’s mouth by William Tillotson.

*Gravesend, 25th of 8th month, 1825.*

“THE world cries—The laws are so narrow that they cannot walk in them. Is not the morning star the first light? Then ask for it, that it may be given you, then you shall see the sun make its appearance.”

Written from John Wroe’s mouth by William Lees.

*Street House, 26th of 9th month, 1825.*

“Now, thou murmurs in thine heart concerning all this glory that thou hast seen, and thou wants to know if thou must live in thy present body in that day? I tell thee that every soul that obeys the Lord’s commands shall live; and many will watch thee till they lose their crown; for Satan will afflict thy body till it try many, but he shall have no power over the words which I communicate to thee, neither is he permitted to destroy one of them. But he knows his number, and he will fight hard with them but shall not be able to prevail.

“Now, as the female committee has disobeyed my command, I tell thee there is a murmuring spirit among them; they have said we want such and such things first—how can we get such things? If one part of the Lord’s children disobey his commands, does not the whole body suffer? Did not the committee of London disobey? Did not all the children want bread? Did they not howl like the ox when he is without fodder? Then did not the committee think they had the sheep hedged in on every side? When they saw the sheep break through the rotten edges, did they not adulterate the Lord’s word by picking up a little here and there, to mend the fences? Then did not the sheep seek for the fodder which is given unto Israel by thee? Has not the Lord raised up a committee over his word again to try them? Does this committee think they have my children hedged in again through their riches? Nay, I tell thee that if they obey not my commands I will cause them to break through again, for their wives murmur, and they hearken unto it.”

Written from John Wroe’s mouth by William Muff.

*Park Bridge, near Ashton, 27th of 12th month, 1825.*

“Now, let all Israel enlarge their tents, and draw out their cords, that their pastures may be seen, and their works before them; and when the Lord hath gathered Israel he shall then draw the veil from all eyes, and from all your enemies, and they shall then see you, for they shall not see you as men, but as gods knowing good from evil, which is not in blood; then God shall remove the fear from you, and put it upon them.

“Then hear, O Israel! and be not fearful and unbelieving like a man without hope. Is a man doubtful and careless of his father’s estate; or does he stand valiant for it? The enemy comes to sue him out of it, but if he be not fearful, does he not sue as long as he has life?

“Then hear, O Israel! Is this not your father’s inheritance? Claim your rights, for the Son of God

left the earth that he might give it unto those that were worthy; these are the heirs. Then obey your father's command that ye may become as one man; though ye are the youngest of the flock, yet shall ye be the greatest. Then let every man fight valiantly under his banner, and every man in his office.

"Now hear, O Israel! I give thee the word that thou mayest learn righteousness. Is thy tent too little for thee, O Jacob? Is not Zion built in the heavens? Will ye not also build it on the earth? Has Zion not sent forth her children? Will ye not nourish them, O house of Israel? Then if ye nourish one of them, ye nourish my little ones; if ye love one another ye love my church; but if a man and wife love not each other, ye have not drunken of the waters which flow from under the threshold of my house.

"The first command is to love your husband which is in heaven; the second is for a man to love his wife as God loves Zion; the third is for every man to love his brother, that God may visit you; the fourth is for every man to pray for those who spitefully use him, that God may open his eyes, that he may become a branch of the vine, and come out from among them; the fifth is that he may petition his God that he may have strength given him to receive nothing back which is stolen, but freely deliver it up, that God may give him all things he has need of for both soul and body; the sixth is that he may have no malice in his heart against those who cry after him, but that he may cry out to have power given him to rebuke Satan; for it is written Satan shall be subject unto those whom God endows with his Spirit. Did not I, Jesus, promise you this power when I rested on your life?

"And I will send my Spirit, the life of me, in my name, and it shall rest on you, not begotten of either man or woman; but the seed of God, nourished up in the womb of a woman in the time of ten months, taken from the side of the woman in substance, it being the Spirit of God to redeem one hundred and

forty-four thousand, to make them like unto the last Adam, one bride, that the seed of the last Adam might be an issue without blood, that corruption might be swallowed up; for the last Adam has a new heart, the seed being changed from the seed of man to the seed of God, that all men may become God and woman.

"Then, O thou virgin of Israel! anoint thyself with all kinds of precious ointment; beautify thy garments! Are not thy streets paved with gold? Then let the daughters of Israel put on their bracelets, their ear-rings, and their chains of gold. For I will beautify thee with all kinds of precious garments; for when the eyes of the world are opened they shall tremble before thee; there shall be bitter weeping and lamenting throughout the old world, and they shall run into the clefts of the rocks, and be afraid of thee; then it shall be seen that God is the life of Israel, for all nations shall bow down and worship them, for I am in them, and they in me, for they shall be perfect woman, and be of God; then the Son shall worship the Father, and the Father the Son. At that day it shall be seen that there is unity both in the third heavens and on the earth, it being made heavenly.

"Then hear, O virgin! if thou hast faith to pass unto the city, there shall be a fire to thee on the right and, and a deep water on the left, and a horrible tempest before and behind thee; if thy faith sustains thee to pass this narrow part, thou art a virgin unto thy God; thou hast not been defiled with the first Adam's works.

"Then hear, O thou virgin of Israel! Am I not thy first lover? Did I not lay down my life to redeem thine from manhood? Then, O daughter of Israel! hast thou not lost thy virginity? Turn thou also unto me, that I may give it thee, for I gave my blood to put away corruption in thee. O daughter of Israel! I gave my body unto the burial, that thou mightest be enabled to preserve thine at my coming. Then, O virgin of Israel! gird thy loins, and wash

thee and be clean, and take my rod in thine hand, and go forth, and tell the daughters of Israel that they have lost their virginity; but if they will turn back to their first lover, their blood shall be washed away. (Ezek. xvi. 8, 9.)

"Then, O daughter of Israel! if thou wilt take the rod of my word, (faith is the rod—hope is immortality,) charity shall obtain all things.

"Then hearken, O daughter of Israel! If thou wilt drink of the waters of life eternal, thou shalt eat at the table of Zion, and thou shalt prophesy in the midst of Zion, and thy prophecy shall be as marrow to thyself, and as oil to thy bones.

"Art thou a virgin then, O Israel? If thou be a daughter and a virgin, and hast not lost thy virginity, I will give thee unto my Son, and he shall marry thee; he shall put a ring on thy finger so that he will never forsake thee, if thou play not the harlot; bracelets on thy wrists, and a threefold chain of gold about thy neck; ear-rings in thy ears, and a crown of diamonds upon thine head, and beautify thy raiment with all kinds of brodered work, and clothe thee with apparel higher than the saints in heaven, for they shall serve thee.

"And he shall receive thee into his arms, and embrace thee; and cry thou art my dove—my fair one; I have begotten thee of my father: he shall no more wrap thee up in swaddling clothes, but receive thee as one begotten of his God; thy breathing shall be as the wings of an eagle; thou shalt be where thou listeth, for he shall give thee possession of the whole earth for thine inheritance, and the life of the third heavens for thy throne.

"Thou shalt exceed, O thou daughter of Israel! all that have been before thee, and all that shall come after thee. Thou shalt be continually a virgin unto me, the wife of my youth. Then hearken, O Israel, and obey my commands, and this thing shall be given unto thee, O thou house of Israel!"

Written from John Wroe's mouth by William Tillotson.

## DIVINE COMMUNICATIONS.

1826.



*Bradford, 28th of 5th month, 1826 ; at two o'clock  
in the morning.*

THE words of the Lord came unto me, saying,  
“Hear, O Israel, the words that I now give thee!  
Thou shalt hear my words once every month, and  
understand them; for twelve trees shall now make  
their appearance, for my word shall go out twelve  
times every year; it shall be strong and powerful, for  
my two swords shall prepare the way.

“Then hear, O house of the twelve tribes, the word  
that I now give thee! There is among you that  
which shall make their bellies bitter, until the dross  
be purged from them. For I tell thee that neither  
life nor death can separate those that my Spirit  
abideth on; for the world shall heat the furnace  
seven times hotter than it has been before, and that  
soul which is not able to endure it shall be removed  
from the roll; for the king of this present world is  
come out to fight the king of heaven, and there is  
nothing before but what shall be made stronger.

“Now, son of man! say thus saith the Lord:  
Those who have signed my covenant, and left it,  
shall tremble; their leaves shall now fall—their  
nakedness shall be seen. Though my word seems to  
lie for a little moment it shall now burn in every  
city to which thou art taken; the wheat shall be  
seen—the granaries shall be prepared—every man  
to his tent, O house of Jacob!

“Let the committee of Ashton sit on the words  
now given, that they may send the Lord’s word out  
every month, to all places where there is a body of  
people, that it may be eaten as precious fruit; and



he that heareth it, and eateth it not, his body shall die.

"Again, son of man! say thus saith the Lord Satan shall come forth with the same likeness in man, and all religions shall like it, and they shall have many prophets that shall agree in one thing, and they shall be snared and taken."

Written from John Wroe's mouth by William Muff.

*Ashton, 27th of 6th month, 1826.*

"SON of man! stop till the next Sabbath, and I will shew thee the ways of my people before their faces, and they shall be ashamed, and some of their lamps shall go out, for they are not my lamps. Then thou shalt return to thine house, and visit many places, and make known their ways, for I will make thy head strong against their heads; I will fasten my word by thee, as a nail in a sure place."

Written from John Wroe's mouth by Henry Lees.

*Ashton, 23rd of 7th month, 1826.*

"I WILL confound the heads of all the preachers of those that call themselves Israel, at the yearly meeting, and their works shall be made manifest before all faces, for they have broken my covenant by whoredom, witchcraft, and seeking after wizards. Therefore, thus saith the Lord: I require all the preachers to be there at the yearly meeting, that I may sort them out. This thing was shewn to me yesterday morning; the man will be brought before all faces; for is all Israel to suffer for one man? Will one man doing this deprive Israel of his portion?"

Written from John Wroe's mouth by Henry Lees.

*Street House, 20th of 9th month, 1826.*

"HAST thou beheld the woman that sits upon the waters—the whore of Babylon? Is not Satan bringing forth an instrument like unto mine to fight me with? Has he not taken the people who are joined to those who have signed to my work? Is

not Israel to be delivered without sword or staff? Then I say he that avengeth himself on his wife robbeth me of my power as a thief; for he that fights with his wife is still eating the evil fruit; he that lifteth up his heart to me for protection is eating of the good fruit, and I will protect him.

"Then thou askest who the woman is that sits upon the waters? She is the evil fruit; but she was commanded not to be eaten. Disobeying my commands was the evil fruit, the good fruit is obeying my commands; living waters shall continually flow out of it. And this thing shall come to pass: As soon as a master finds that he has a man, or a landlord finds that he has a tenant who has joined the Israelites, and is uncircumcised, and wears not his beard, and walketh not according to the commands which are written in the Scriptures, he shall count him a deceiver, and will place no confidence, but hate him; he shall be continually despised in his eyes. For my sword that was drawn in paradise to keep the tree of life shall now turn every way, to drive them into my fold."

Written from John Wroe's mouth by William Lees.

*Park Bridge, 30th of 9th month, 1826.*

"SON of man! what art thou sighing and mourning at? Is my word too great for thee? Am I not at the head of my work? Say unto the learned, Gather yourselves together; for I will yet place thee in the midst of them, and put words into thy mouth, which shall confound them.

"The words of my flock have come to my hearing; they say I delay in my promises; thou wast to be cast into prison, and brought before kings and rulers; what has my flock to do with my work—will they teach me or lead me? Let them also gather themselves together, and see if they can contend with me; they are worse than when I gathered them before; forty years was I in gathering them, but was I no more in scattering them?"

*Street House, 12th of 10th month, 1826.*

"I FORMED man and woman at first, and they departed from my ways, and my law was not found in them; so I will now cause a total separation between the husband and wife, the father and son, and mother and daughter; for they that separate not from the evil of both father and mother, wife and children, are not of my fold. I am your father, and when ye transgressed my commands I left you to your father;\* so now the father shall leave the son to his own will as I left him; but he shall hold forth my blessed hope before him; the son shall leave his father, and shall hate his ways; the daughter shall not cleave unto the sins of her mother, nor the mother to the sins of her daughter, but hate her ways; but she shall hold forth my kingdom, so that it shall cause a total separation in every house. If there be an Hebrew and a Gentile they shall not agree, for I set the type in Esau and Jacob; and this world shall be like Esau, when the final end is come they shall say they have had enough of it, but it shall be too late.

"So now I will prove who is Esau and who is Jacob, for I hate this world, for I have already cursed it; and he who does not the same is not my son, but is against me. By this shall be known the difference between Esau and Jacob. He that is of the seed of Israel will hearken unto my commands, but he that is of Esau will stand and fight the battle; and he that stands still, and is neither hot nor cold, Satan shall call him a coward, and say, "Where I am there must thou be also." This is the man that has his eye opened by signing to my work, and by standing still has become the worker of Satan."

Written from John Wroe's mouth by William Tillotson.

*Park Bridge, 18th of 10th month, 1826.*

"I WILL shew thee some of my sons and daughters' hearts: thou shalt stand with the iron rod in thy hand, and utter the words that I give thee before

\* The evil.

my people: thou shalt say the Spirit of the Lord God is upon me, to say unto the sons and daughters of Israel thus saith the Lord: Work, and I will reward you; your wages shall be sure; for what more can I do unto my sons than to give them all my possessions? So my Father, who was in heaven, and is not, and yet is, has given me the place of Satan's kingdom to become the kingdom of the living God. So I will prove before Satan that I am your Father that begat you and your mother; I came among you with a veil over me to view you, to see if you would receive me as my Father's Son, to try your works. I chose twelve for myself, according to the twelve tribes; so when I saw that all their ways were evil, I rebuked their father, Satan, the devil; for they despised me, and set me at nought, and chose me not to be their father; so I told them they had become a habitation of devils.

"Satan also stood before me, and said, "Didst not thou require their blood at their hand? How is it that thou requirest it of both man and me?" Then I must take thy blood also; for thou sayest thou wilt give thy life for the lives of these people; so now I will prove thee, for thou sayest that blood is the life of the world—this hast thou given unto me—this I will fight for. I am Satan; my own is my own; and when thou hast done all thou can I will cheat thee; though thou put a chain round my neck, and chain me in hell, and seal me up there with twelve seals, I will yet be avenged on thee. For when thou drove me out of heaven thou said begone unto the earth. Also if I could conquer man, man I should have; for thou said there should be a war between man and me, and that in the seed of the woman thou wouldest bruise my head, but thou hast not yet bruised it, for I will take care that my head shall not be bruised by man. Although thou hast driven me out of heaven, yet I will have a possession here on earth, for blood is the gift unto me, and I will

have it, and it is life, for my people shall live as well as thine; and wherever there is blood I will have a possession, for all the animals are mine. And thou sayest thou wilt put thy Spirit within man.

"The difference shall be seen between my heaven and thy heaven. Thou callest my habitation hell, and thy throne thou callest heaven; and thou bade me get as many as I could on my side. So I will fight, though thou sayest thou will chain me in my kingdom; but when I am let loose I will go unto my own. So I tell thee the life of the aliens and of all the cattle is mine, and I will have them at my command, for the battle shall be mine in the end; for I am set to make war and destroy, that the world be not overrun.

"Thou sayest thou wilt cleanse the world; I will cleanse it also. I have deceived as many of thy prophets as thou hast kept right, and my number is greater than thine; so man for man I am a match for thee. Thy servant whom thou art sending to and fro in the earth, tells people that thou wilt put thy Spirit within them; thou may give them thy Spirit, but mine shall be there also; for I will try to deceive all thy messengers, and if I cannot deceive him, I will have my own, I will have the life of this world from him; and as to his soul, thou may take it and do what thou wilt with it; but all his contracts which he has made with me, to serve me, I will make him fulfil; I will make him do my work, at least for a thousand years, and he shall be my servant, and I will pay him for all.

"These things I have heard this morning between Satan and the angel, who has shewn me these things; and I see there is a war between the spirit of man and the Spirit of God; but while the Spirit of God rests on me I prophesy, and stand before Satan. So now let me recommend all my brethren to ask for the fulness of the Spirit, that God may acknowledge them to be his sons at the first resurrection, for if they are illegitimate children they are

the servants of Satan; and as Satan says he is the life of this world, let us, while we dwell in this life, testify against him, and seek for the other life, and value not Satan nor his life, but be ready to give it for the other; for the other is the possession of both heaven and earth.

“My tongue cannot describe the glorious sights I have seen this morning, neither can I declare the words that I have heard, they are too great for me; so I recommend all those who have enlisted under our Father which is in heaven, not to desert from his train; for it is death to do so. Though I heard Satan say that God had no right to come to enlist among his soldiers; and he has threatened to take my life—even the life of the world to come, over which he has no power.

“The Spirit of the Lord fell on me again, and bade me prophesy; and said unto me, Son of man! be not thou afraid! If thou hearken unto my commands, and stand stedfast for my word before my people, Satan shall not be able to pluck thee away, for I will draw thee unto myself, as an anchor is drawn out of the sea. And upon the word that I give thee have I placed twelve seals, and neither men nor devils shall destroy it; it shall be recorded in the day of my rest; it shall be engraved with an iron pen, and he that relieth on it shall not stumble; for it is a sieve—a mighty sieve which shall sift all nations; the wheat will I cause to pass my sieve, and go through it, for it is a flaming fire, and he that is not able to pass the sieve and the fire it shall destroy his body. And those whom Satan calls his own (the aliens,) I will cleanse their blood; his spirit shall not be found in them, for I will chain him from them also.”

Written from John Wroe's mouth by William Tillotson.

## DIVINE COMMUNICATIONS.

1827.

*Park Bridge, 27th of 1st month, 1827.*

“LET all Israel know that I have made thee a watchman of both houses; and he that petitions me for thee to be removed, I will liken to a foolish virgin; I, the Lord, will confound this spirit; for it is in the midst of Israel, but not in the midst of an Israelite; for where is the man amongst the sons of Jacob to direct me? Where is the man amongst the Gentiles to choose me an instrument? Let all the sons of Jacob know it is the house of Esau, and his end is death. Let all men know that I have no honour in death, and I will destroy it, saith the Lord.

“I will now prove the four trustees; I will try their work and search their groundwork; I will see if they will search my writings and prove my work; have I anointed them for a prey for the Gentiles? As I live, saith the Lord, I will make the Gentiles a prey unto them, if they will seek me.

“But I tell thee they watch thee; will they try to correct thee? Will they try to turn thee from my word? If they will receive the prayer into their hearts that I will cause thee to utter, they shall be able to pick out the beam from their own eyes.”

Written from John Wroe's mouth by William Lees.

*The Prayer.*

“O THOU mighty God of Israel! who knowest the heart of man whom thou hast created; look down upon the race of man who is fallen by the influence of Satan. Turn thou unto me, O thou God of Israel, that I may be found an instrument in thy

unds! Remember me that I was a little time  
 nce but clay, and thou breathed in me the breath  
 life. Hast thou chosen me an instrument in  
 ine hand to go to the sons of men with a message?  
 low can I go then, seeing I am like unto one of these  
 en—evil compasseth me on every side? O God!  
 ilt not thou then hear my prayer, that my suppli-  
 tions may be granted this night? What will this  
 eople say unto me whom thou hast sent unto them?  
 rt thou come to turn us out of the way—art thou  
 me to direct us, seeing thou art like unto us?

“Remember me, then, O God! and cleanse me,  
 hat I may go amongst them, that thy word may  
 ke deep root, that they may be cleansed by thy  
 ord; thy word is life to those on whom it may  
 all; thy word is a spirit which thou wilt cause to  
 ecome immortal.

“Then, O God! remember me this night, that I  
 am among ravening wolves which seek to tear me in  
 pieces. Is not all power in thine hands? Then  
 send forth thy word unto me, that all thy decrees  
 may be made known, that I may be found an instru-  
 ment in thine hand. Hast thou not promised that  
 in the flesh we should tread on the works of evil?  
 Enable me to tread it under my feet this night.  
 And hast not thou sent me forth into all the earth?  
 Cleanse me then, O God of Israel! I beseech thee.”

Written from John Wroe's mouth by Henry Lees.

*Wakefield, 21st of 4th month, 1827.*

“I SEE many of my sons and daughters praying  
 hat all evil temptations may be taken away from  
 hem. Do they not want to go to battle with me?  
 Do they refuse being my soldiers? I see them  
 hrow down the sword: I see them refuse my arms.  
 f a man be tempted ought he to put it in execu-  
 tion? And if one man say to another go and mur-  
 der such a man, ought he to do it; or to say Satan,  
 he Lord rebuke thee?

“I now give a command to all that are joined in



the covenant, that they pray to reign over sin, that they may be made instruments in my hands of bruising the head of Satan, like unto a plough which turneth the earth; then I will cause my Spirit to draw forth the plough, and it shall turn the earth, so that he shall be subdued from your earthly temples, that they may be made like mine, which possesses both heaven and earth.

“When a man is proud, and rich in his own eye, he is on a large mountain; and he says in his heart, ‘Who shall come up to me?’ But I will yet bring him down, and plead with him in a good pasture; it shall yield honey, balm, and the choice spice. And he that will not come down I will destroy.”

Written from John Wroe’s mouth by William Tillotson.

*Street House, 7th of 5th month, 1827.*

“I WILL remove the enmity between the man and wife. When the man was overcome, he cried it was the woman, and since that day has the man laid the blame on the woman.

“Let no man rail on his wife; but if a man will seek me, and serve me, I will give him power to reign over sin, and he shall reign over it as I reign over them; and the evil that is in the wife shall be subject to the husband, and be seen coming out of the man.

“Let no man rail against Satan, but ask of me for strength to overcome him. Will Israel provoke me all the day by laying the blame on them that I have given to dwell with them? They provoke me by the deeds of Adam, their forefather; but he that departs not from it shall become like Adam, his forefather—his body shall go to the ground; for he that knows my will and does it not, I will destroy.

“Was not Satan in the heavens with the angels? Did not he rise in rebellion against me? He cried in the heavens that he was the head; but when the angels looked unto me, and rebuked him in my name, then I gave them power, and they overcame

him. I drove him out, and took that power to me, yet does he rail, and present himself day by day before me, and accuses my creation. When I descended and rested on the woman's seed, and commanded Satan to come forth, did he not obey? Is he not a being like unto you? Has he not his portion also? So now I tell thee man shall seek me as the angels did in heaven, and shall rebuke Satan in my name, and shall reign over him: and as I reign over the angels in heaven, so shall the husband reign over his wife: and as I overcame the works of Satan so shall they. Three years shall they be able to do this in righteousness and truth before Satan is cast out.

"I tell thee now what Satan will say. Have I only woman to possess? Am I driven out from the man? I tell thee my seed shall then return unto the woman, and bruise Satan's head. For the wife shall honour the husband, as the angels honour me in heaven; for I made man for myself, and the woman for the man; and the husband shall honour me, for I am the Father of them both. And if the wife honour the husband, will not the angels honour them? For the redeemed shall be as gods before the aliens.

"I will now shew thee temporal things: If an earthly lord sends his steward to view his estate, and the tenants treat that steward with words of aggravation, or wound or strike him, and he returns not unto his master, will not that lord send forth other stewards to see what is done unto that steward? And when he finds what is done, will he not remove those tenants, and provide others? I tell thee yea. Then, ye sons of Jacob, hear what the unjust lord has done for the sake of his steward.

"Then again ye have gone astray; ye have taken strange wives that belong not to you. Then remember what I did to you when you were in strange lands; I commanded you to bring forth all your wives, and slay them, but I will now do greater things for

you, I will not permit you to slay them, but I will give you power to reign over them.

“Now, John, this is the truth of my Spirit; neither shall Satan tear one of these words in pieces, for it shall yet bring tears unto many, that they may return unto me, that I may heal them.

“Some of those that are joined among you are like the world; for when they have become rich by the riches of the world, they then know me not; but when I afflict them, and permit Satan to bring death before them, they would give all that I would restore them, for they will not cry unto me till I afflict them: the gains of this world blind their eyes, and harden their hearts so that they know me not.

“Let all my flock compare this that I have given thee with the Scriptures and my writings.”

Written from John Wroe's mouth by William Tillotson.

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*Street House, 30th of 6th month, 1827.*

“MY flock shall be born free, not under the law, nor a command; they shall neither fear laws nor commands, but me. For I will yet remove all shame from them, and fear of man, and dread of scorpions. But I now ask Israel who they are? The flock says the world and they that dwell therein, and not those who have joined the covenant. Is the servant become a scorpion to his master? Nay, I tell thee the masters have become scorpions one to another. Has the son become a scorpion to his father? I tell you nay; these are bastards and not sons.

“Discern, Israel, who are scorpions and who are not: for I tell thee, O Israel! thou hast no occasion to be afraid of any but those who are joined in the covenant with thee; these are the scorpions.”

Written from John Wroe's mouth by William Tillotson.

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*Leith, 8th of 8th month, 1827.*

“LET not Satan blind your eyes, lest you inquire for his kingdom with my kingdom, which is with a view of the riches and honours of your present world; for

you will love the one and despise the other, for he that asketh with a view of these things asketh amiss, and my Spirit shall not draw him.

“Wait, O virgin of the house of Israel! and see the work of the Lord thy God; and beware that ye say not I delay, lest I delay with you, and ye never inherit my kingdom.

“I sent thee out a fishing with thy net; I sent thee out a reaping with thy sickle; I turned thee back to measure with thy line, for thou has gathered good and bad: I saw the weevils eating the wheat; I have given thee seven sieves to sift it with, and I will cause the south wind to blow through it, that it may be refined by my Spirit.”

Written from John Wroe's mouth by William Tillotson.

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*Glasgow, 19th of 8th month, 1827.*

“He that trusts in my word shall be led without the sight of thee; for I will cause my people to do my work, and I will uncover their deeds, and they shall loathe them.”

Written from John Wroe's mouth by William Tillotson.

# DIVINE COMMUNICATIONS.

1828.

*Park Bridge, 17th of 1st month, 1828.*

“UNTO him that knocks I will open, and give him bread that shall not perish, and living water. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living waters.” John vi. 35; vii. 37, 38.

“The bread will be the flesh of his body, and the water life eternal; these are the two things that I gave my body and my blood for. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me,\* and I in him.”† John vi. 54—56.

“For the day is now come that my people shall no more live by the produce of the land alone, but by my word: for he that labours for it shall eat it; for I will shew to the whole world that the measure of iniquity is full, and Zion above shall deliver Zion below.

“But tell the whole house of Israel, though the gates of the city are open, and though the city shall be inhabited as towns without walls, yet it shall not

\* Being in the immortal Spirit.

† The immortal Spirit, with his spirit, being put within his natural body, making it the temple of God.

be inhabited by those who have broken my law with their eyes open: for there are five things which I told thee of, that those who do them shall not inherit with my people: the sorcerer, the whoremonger, the murderer, the idolater, and whosoever loveth and maketh a lie, (Rev. xxii. 15,) I will make the law as fire, and I will engrave it upon their hearts.

“Keep your garments unspotted, lest I should come in an hour when ye are not aware: he or she that is unclean when I come, I will not know them. For there shall be many that will say, Lord, open unto me: but this is my covenant to the whole house of Israel; I will know none but those who have kept their garments unspotted; for they are those that shall walk in my house, and have a possession in my temple.”

Written from John Wroe’s mouth by Samuel Lees.

*Park Bridge, 2nd of 2nd month, 1828.*

“WRITE thou the vision which I shewed thee this morning, and make it known to the people; for all earthly commands I will have obeyed before I give the spiritual life. And write down the verse which I transfigured before thee: The servant\* abideth not in the house for ever, but the Son† abideth ever.”  
John viii. 35.

“I have given a command that ye shall cleanse your houses in which ye dwell; and if ye cleanse not your temporal houses, by disobeying my commands, how can ye receive the spiritual? For ye are servants of sin, and sin reigneth over you. But he who is willing to be led by the Son, which shall gather them into my granary, shall abide in my house for ever, that house which I have given him to dwell in, not made with hands.”

Written from John Wroe’s mouth by William Tillotson.

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\* The evil.

† The body from which the evil is taken.

*Stainforth, 27th of 3rd month, 1828.*

"Now, son of man! go and cut off a twig from an apple tree that bears good apples, and graft it in a thorn, and ask the house of Israel whether it will bear apples or haws; but man is worse than this, for man seeketh unto that which is a worse graft than himself, which is the devil.

"Now, son of man! prophesy in the midst of the house of Israel, and say thus saith the Lord: If my people will marry with the unclean, they shall die with them; for why will a man graft a thorn into an apple tree? My people are as the apple, but the unclean are as the thorn.

"John, prophesy again! Tell the house of Israel to go and get the graft of a thorn, and put it into an apple tree, and see if it will bear apples, and if it does, then those who have signed my covenant may marry with the world; this is the sign that I have given them.

"My Spirit is as the apple of mine eye, and he that seeks unto the thorn to be grafted into my Spirit, it shall destroy him; but he that seeks for the apple to be grafted to the thorn shall live.

"I will now come and view my garden, and all the apple trees, and my Spirit shall dwell in the midst of them, and my fair one shall no more come away from them; all the apple trees that have false grafts shall die. The apple that has received the graft of thorns, and becomes haws, his body shall perish; this is my covenant with all the earth.

"Did I not plant them as the apple trees at first? I have given a command to the cherubims, that the swords should turn every way, to keep the tree of life for the three generations.

"Now, I will tell thee what I will do unto the apple trees; I will cut off the top, and put the branch of the vine therein; and Satan, with all his hosts, shall not remove it; for I am the Lord that hath given thee this. These are my branches, the planting of my hands, with their building finished, and the work ended.

"Now, I will unfold the apple tree to thee; my body was the apple tree; my Spirit that lifted it up was the vine; and at the appointed time it came and dwelt a second time in the woman's seed; and at the appointed time I took it from the side of the woman, as the woman was taken from the side of the man, that I might complete the happiness of man by the seed of the last Adam.

"Now, the woman has brought forth the last branch, so every man must now be born of the branch, which is my Spirit. This is the thing that I said, the woman should complete the happiness of man. What will man now say? She handed the evil fruit; and now I have caused her to hand forth the good, that Satan's head may be bruised. He that receives not the seed of the branch at the hands of the woman, shall be accursed, and his body shall return to the dust from whence it came."

Written from John Wroe's mouth by William Tillotson.

*Park Bridge, 3rd of 6th month, 1828.*

"I WILL now shew thee who shall be the greatest in my kingdom on earth; he that can bear the riches of the world—he that can endure being the head of my church—he that can bear the crown of the whole house of Israel. Now, if they can endure all this, and be the most humble in the house of Israel, they shall be the greatest in my kingdom.

"These will not use rash words one to another; they will not condemn any one by hearing another's voice until it be proved; but they will pray to their Father who is in heaven, that he may give them the spirit of the last Adam, that they may exercise true judgment. They will have a just weight and a just measure; though they hear a lie, yet they will not condemn it until they have proved it; but they shall seek to be fed with that inward spirit that they may have an inward sight, and not an outward one. Whosoever seeks for this shall possess eternity.

"It sees invisible things, and proves all things; it



shines in dark places, and breaks the flinty rocks; it unfoldeth secrets; lies and wickedness are not able to stand before it; it treadeth on mountains, and de-throneth kings; it establishes righteousness where it listeth.

“Oh! that Israel would know me, and return at my reproof, that I might preserve them! If Israel would but bear with one another as I bear with you! Oh! that Israel would seek me with their whole hearts, to rend the veil of their own deeds, that they might see them! For I now call unto all my chosen people that they may seek me with all their hearts that they may see their own wickedness rather than the wickedness of their brethren.

“I give commands to those who have signed my covenant, but who obeys? I speak, but who hears? I send, but who runs? He that signs and obeys not, I will destroy. The Spirit is the bridegroom, and he that receives it is as the bridegroom.”

Written from John Wroe's mouth by William Lees.

*Park Bridge, 5th of 6th month, 1828.*

THE Spirit of the Lord is upon me, to make known the things that were shewn me this morning, saying, “John, hear the words that I now give. Go and tell the wives of the house of Israel that the husband is returned, and that he looks for a change of linen, and gives a command to the whole house of Israel that they go unto the waters of Zion, and wash their linen, that it may appear white, as I also am white.

“And tell the wives of the house of Israel to prepare their books, and set their houses in order; for this do I require at their hands, that they shall meet me with all their goods, cattle, silver, and gold, and all their linen.”

“And this day I give a command to the whole house of Israel to sell their possessions, for he that has as much land as he can set his foot on, and sells it not, is not of my sheep.”

Written from John Wroe's mouth by William Lees.

*Park Bridge, 6th of 6th month, 1828.*

"I SEE those enter into my house who are not of my sheep. I will make thee a sharp thrashing instrument, so that the words that I give thee shall beat their works into dust, for they are not all Israel that are of Israel; for they say, lo! I come this year, and I come that year! They observe the times and the seasons, but the state of their own hearts, or the times of their own ways they do not observe.

"Now, if Israel will seek for the veil to be rent, and the darkness that is between them and me to be taken away, they shall see my kingdom, and they shall judge the adversary, and shall know the meaning of the adversary between them and me.

"He that calls himself Israel, but is not of Israel, knows every man's ways but his own; but this shall not be Israel's ways—he shall return from it."

Written from John Wroe's mouth by William Lees.

*Park Bride, 11th of 8th month, 1828.*

I WAS wandering in the fields, and imagined I had gone astray, when the words of the Lord came unto me, saying, "Hear now the words that I give thee, and let them be put to writing; for I will drive many of the house of Israel as I have driven thee from thy rest; they shall join my covenant, and then depart and wander as thou wanderest.

"Some shall be driven away by their wives, and some by their husbands, until they forsake my people; and when they return back to their wives and their husbands the enemy shall have sold them up, so that they shall be without home—without habitation, and then they shall return to my people and serve me. I bring these things upon thee that they may be a resemblance of my people."

Written from John Wroe's mouth by Samuel Lees.

*Park Bridge, near Ashton, 30th of 8th month,  
1828; two o'clock in the morning.*

THE words of the Lord came unto me, saying, "Cause

these words that I now give thee to be put to writing, that the whole house of Israel may see that my word may be eaten in due season, and that the committees may read it in season, and bring it out, and hand it unto my people a second time when I have fulfilled it, that the world may see. But I will now shew thee what the committees are like: I liken them unto a mistress which is set over the household; they provide much dinner, as much as will serve them for a month, and they bring it out to their servants, all kinds of baken bread and meat; and when the dinner is over they order it to be carried away into the places they have prepared. The day following they provide more meat; day by day do they keep providing fresh meat. At last there is a cry of the mistress—bring out that which was carried the first. The servant says there is much meat—I'll not eat the old meat. The mistress hearing this, cries she insists on the meat being brought out. The servants bring out the meat, and one says it is sour; another it is mouldy; another the animal food is full of all kinds of living things; and another says I will shew my mistress that this pudding is sour. At last she carries it to her mistress—the mistress tastes of the pudding, and says, O dear, it is sour! The master hearing of it, says let it go the right way. So it is cast to the dogs, and the swinish multitude have taken it from the dogs. So the master seeing this, cries to the mistress, saying, a little while back it was not so with thee; thou tookest care, and ate thy food while it was good, but now thou hast much fruit laid up by thee for many days; thou hast many servants and much meat; and thou art provided with much clothing, and thou knowest not how to wear it; for thou puttest on thy best clothing to do thy worst work in, that thou mayest be seen, and that the cattle of the earth may glorify thee. When thou hadst little clothing thou then served me; when thou hadst but little food thou knew which part to eat the first;

thou ate it then before it went sour; when thou hadst no servant thou knewest what to wear to do thy work in.

“Now, John, I have given thee a true token; my committees are like this—when I have fulfilled my word they keep that fulfilment back till it becomes sour—full of all kinds of insects—not fit for the people to eat. Then the people cry out against them; then they begin to sort my word, and bring out that which is sour, and which has not been salted.

“If a mistress knows how to order her household, I’ll tell thee what she must do, she will know how to bring out her meat, and which will keep, and which will not, though she has much cooked and made ready for the table; and much clothing provided, she will know what part to put on. Will she put on her silk gown to go and feed the cattle in, or clean out the cow-houses? Yea, I tell thee they do till the cows has lashed them to and fro, and so it is with all my committees, but I will bring them back unto their former state, and I will uncover their nakedness by pulling off these silk robes, and I will make them remember their former days and their former power; for my committees do the work I have commanded them not to do—they keep back the meat till it stinks in the eyes of the people, and they hand forth that which I have newly given to the people, and they say we have plenty of new baken meat, we will now eat this the first.

“I have much people in the house of Israel who have not heard my word, neither understood my ways; their ears are full of wax, and their hearts of no understanding; and they have eyes but they see not, because of the veil; and I have set these committees as fishermen with fish-hooks to fish them out, and they bait their fishing-hooks with meat which I have not bidden them, and they bring the net to the shore, and they cry out to the fish, Look, and understand, and know that the Lord is gather-

ing his people out of all nations. And the fishes say let us see your proofs and your ways; and if we see not, draw back the veil from our eyes; if we hear not, draw out the wax that we may hear; if we understand not, shew us the way that God has shewn you, that we may understand, and see, and hear, and know his way. .

“But, alas! the fishermen are drunk! They are laid at their inns with my mark upon them in their filthy state, and they say my mark is engraven upon them. They say it is in their flesh, so that man cannot remove it. They say they are Hebrews, but I will make them of the synagogue of Satan; I will cut off their beards, and hair from their heads, and I will destroy their flesh which they say my mark is upon.

“When the cry is for the shepherds to go out to catch fish, behold they are laid some with two wives, one on each side of them; and they say we shall have two wives in the kingdom.

“Now, go thou out, and leave these men behind in their drunken state, and at thy return thou shalt find these men dead in their drunken state. And these who have cooked my meat, by placing it to their own condemnation—I tell thee that these men put out the light of Israel, so that when my word goes forth amongst my people in the world, to warn them that my coming is near, they cannot see for these drunkards.

“And for these that put on false garments, and for these that go into the cow-houses, and amongst the cattle to feed them, till the cattle have made them the colour of their dung—these put out the light of the house of Israel.

“I will make thee take a barber’s razor, and a sharp knife, and I will make thee cut off these silk gowns and robes by that knife; and I will make thee take a barber’s razor in thy right hand, and cut off these long beards; and I will make thee take a pan in thy right hand also, full of fat and pitch,

and thou shalt burn out with the pitch that part where my mark is in their flesh, till they all be destroyed. And I will raise up others in their places which shall hand forth my word faithfully. And the mistress shall cry unto her servants—bring out the meat fit for the dinner; and bring out the book of records, that I may see what is prepared. And she shall then see written what is prepared for the dinner.

“Then the fishermen shall go out and catch fish, and bring them from the four quarters to the dinner; and I tell thee they shall come to the marriage, and shall sit down by fifties, and by hundreds, and by thousands, and by tens of thousands; and the world shall know that they are my sheep, and of my pasture; for there shall be no fragments remaining of this dinner, nor any more thrown to the dunghill; for the birds of the air and the wild beasts shall eat of their own, and not of that which is prepared for man. For my sheep will eat my meat with a smiling countenance, and a heavenly appearance will I put upon them, and I will clothe them with a change of raiment, neither shall the smell of earthly things come upon them any more. And I will put pure stones in their ears, and chains of pure gold on their necks, and rings on their fingers, and they shall stand for a memorial between them and me in eternity. For unto those that serve me I will give carriages, plated with silver, and paved with yellow gold.

“And as for thee, wilt thou doubt in thy mind? If thou doest well, wilt thou not be accepted, and thy work be glorious? For I tell thee in the kingdom you shall all differ, even as the stars in the firmament, and there shall be many mansions for you.

“Will not the true preacher who has executed his duty faithfully unto me receive his reward? I tell thee he will shine; he will not lose his reward, and this gift is to all that will seek it. But my king-

dom and the kingdoms of the world are at war, and they shall fight; for the people of the world shall seek hire one from another; but those of my kingdom shall not receive hire one of another; but I will give them my reward when I come.

"The hireling careth not for the sheep, but he suffers the wolf, by his gains, to devour the sheep. If he be a shepherd of my kingdom he will seek for no reward of man, and I will appear to his glory; no more will I be invisible, but I will be with him—shew him my ways, and unfold my mysteries to him."

Written from John Wroe's mouth by William Tillotson.

*Street House, 1st of 11th month, 1828.*

FROM two o'clock till five this morning, the words of the Lord came unto me, saying, "John, hear all the words that I command thee, for the house of Israel, that they may fear me, and hearken unto my words, that it may be written on their hearts; for a new law and a new covenant will I make with the whole house of Israel, and which both the Hebrew and Gentile shall say is contrary to the Scriptures, contrary to the learning of man. And the Scriptures shall be the groundwork of it, though they know it not. Does it not say in Mal. iv. 4, 'Remember ye the laws that were given unto Moses?' That is the ground-work.

"I came and laid another by building upon the former, and not making it void, that it might be established when I called for the builders.

"And as for thee, John, if thou endure, I will make thee an instrument in my hand of handing forth the cut stone, which is cut out of the mountain; and if the builder take up a tool to polish it, he shall be worse than he that throws it down; for if it be thrown down there is a possibility that it be not broken; but he that takes a tool to polish my word, and says the stone will not fit the place it is for, but will take the hammer and chisel, will

ear it. For have I not said my house shall be built without a tool being laid upon it? I will cut the stones out of the mountain; and if the house of Israel will take them and build with them, obeying the word shall make them the walls of the building; and by obeying them I will give them my Spirit, and they shall no more look through a glass; for the in of the Spirit shall shine within them, which has spiritual eyes, spiritual discernment, views the heavens, and has a possession in the creation. But he that will not hearken unto my commands, nor obey my call, all the stones that have been given him shall lie heaps upon heaps when I come, so that he shall not have to say that he has had no stones to build with; for all that have left their names shall see that they had meat and raiment alike, but they refused them."

Written from John Wroe's mouth by William Elliotson.

*Ashton, 31st of 12th month, 1828.*

HEAR, O ye four chariots! prepare ye the damstones, that the waters may run. I will stay the waters, and if the damstones are not made secure, the waters shall take the chariots away, and they shall be seen no more, and fresh ones shall be prepared.

"Then hear, O ye chariots of the house of Israel! the horses and the riders thereon I called out for the damstones to be made secure; I stayed the waters holding back the people, and the chariots of Israel fed themselves, and prepared not the damstones, so I let go the waters, it carried them away, and they are seen no more."

Written from John Wroe's mouth by William Elliotson.

Fulfilled in the rebellion of 1830, by Samuel Wires, Edward Lees, and others.



## DIVINE COMMUNICATIONS.

1829.

*Ashton, 6th of 1st month, 1829.*

THESE words were shewn unto me this morning: "Son of man! hear the words that I now give thee, and carry them unto the children of the whole house of Israel; for if the children will hearken to what the father says, the father's inheritance shall be sure unto them, and it shall be divided amongst them. But if they hearken not unto the words of the Father, when he comes to claim his kingdom, they shall have no part in it.

"For I was a Father unto Adam, and I gave him my commands, and he hearkened not to them, neither obeyed them. I swore in my wrath he should not enter into my kingdom, and I laid my statutes and judgments before him, that he might hand them unto his branches, that if they obeyed them I might shew mercy; but instead of obeying them they have disobeyed; instead of increasing in age they have decreased; instead of becoming higher in stature they have diminished; they have all gone out of the way, and behold! it is the sixth day, and yet the third generation—but behold the fourth. Unto the fourth of the sixth church I now turn, and give them a new command; instead of disobeying they shall obey; instead of becoming less in stature they shall get higher; instead of decreasing in age there shall be no end of their age. For I tell thee they are now upon the earth who shall not see death, nor their bodies see corruption, nor a bone of them be broken.

"Then carry these words to the children of the whole house of Israel; for they are the commands

that their mortal bodies shall live by and not die."

Written from John Wroe's mouth by William Tillotson.

*9th of 1st month, 1829.*

"HE that is willing to obey my command by that office which I have appointed him, his seed shall be of honour; but he that craves an office, without performing the other, is like the Hebrew who says he believes the law and performs it not; the end of his body is death, and it is without honour.

"Then I ask the whole house of Israel by my name how can he prove his belief of the gospel until he has performed the first works of the law? If a master hath a servant, will he promote him to a greater office than that which he has if he hath not performed the first works? But if he have performed his first office he is promoted to a greater.

"Then, I tell thee, if the two tribes of Israel had not turned back to the law, they would not have been able to perform the works of the gospel.

"So now I tell thee that the law and gospel are become one—one branch in one vine, with twelve boughs, which shall bear the whole house of Israel. And as for thee, if thou sayest thou believest my word, and art afraid of my people, and holds back my word, thou art like the Hebrew and Gentile—faith, but no works; for I tell thee it is neither Hebrew nor Gentile that will inherit my kingdom, but he that is found to be an Israelite without guile."

Written from John Wroe's mouth by William Tillotson.

*Street House, 20th of 1st month, 1829.*

THE words of the Lord came unto me, saying, "Hear the words which are for the whole house of Israel; for Israel is my inheritance, and Judah is my beginning; for my flesh was in the loins of Abraham when I made the covenant with him; I promised it to Abraham, and with Isaac was my covenant, and with Jacob did I establish it, and they obtained not;

and with David I promised him to be a man after my own heart, though he had been a murderer; and though I was as a husband to him, yet of the seed of his flesh did I come, and shew myself a man after my own heart, that whosoever should walk in the way of my heart should live and not die; neither should his body see corruption, nor a bone of him be broken.

“Now, I tell thee, the twelve patriarchs did not obtain this, nor the twelve apostles; though Paul says, ‘I have fought a good fight, I have finished my course, I have kept the faith.’ 2 Tim. iv. 7; but did not the work, for it has alighted on the house of Israel, and they shall obtain it, whose bodies have not seen corruption, nor a bone of their little ones been broken; for this is my covenant with the house of Israel when I take away their sin, that whosoever is found a man after my own heart, the same is a living stone of that building; for he that walks in my way, in the flesh of the seed of David, his body shall live, and not see corruption.

“He that sought for my Spirit to be put within him, the same shall be found after my own heart, and is a helper with me. All Israel shall sign this covenant—it is the last covenant that I will make with the house of Israel.

“He that walks in the same commands that I, Jesus, walked in, his body shall not see corruption; for I was the first and the waymark for the whole house of Israel: and he that seeks to do this, the branch of my Spirit with his spirit shall be put within him, and it shall perform the work.

“I have set Benson, of Sheffield; Entwistle, of Ashton, and William Twigg, of Macclesfield, as signs to the whole house of Israel, that whosoever follows their ways their bodies should return to dust; for I tell the house of Israel that these three shall not be partakers of the kingdom, nor be heirs with my children. Sentence is passed on their bodies—their offsprings shall die with them.

"When I rested on the flesh and blood of the world I ministered; but I have led captivity captive, and received gifts for men, that the man who ministered unto me the same should become a bone, a member of the church;) for I will now be ministered to, and he that ministers not his body shall turn to dust from whence it came.

"My children will not serve me until they find themselves beset with troubles, and then they will turn, seeing that evil surrounds them on every side. Now, if the committee will walk in my ways, and be taught by my word, I will be with them."

Written from John Wroe's mouth by Samuel Wroe, junior.

*Ashton, 30th of 1st month, 1829.*

HEAR and understand, that thou mayest bear the words unto the whole house of Israel; for I send thee unto the four with my word, which shall live in thee twelve.

"The ark is my covenant; and the person who bears the covenant, and the covenant not them, shall bear the ark; their flesh shall not see corruption; their bones shall not be broken nor separated, for they are the bones of the whole house of Israel. If the ark bear them it shall grind their bones and flesh to dust, for the blood of the life of the world shall devour them.

"But who are shepherds? Thou wantest men of learning and understanding to go out; and thou interest of me that the Gentile priests and rabbies could be brought in. Will the house of Israel yet want to choose me instruments? Are the shepherds

Hebrew and Gentile to say that they have gained the kingdom by their wisdom and preaching? Woe to those idle shepherds; yet by thy hands will I make them labour when they know it not."

Written from John Wroe's mouth by William Blotson.

*Ashton, 2nd of 2nd month, 1829.*

TELL the messengers, who eat at my table, when

they go out to preach to the world, not to ask for my Spirit to fall upon them and teach them only, but to overshadow the people also, as it was in the day of Pentecost, that the ears of the house of Israel may be unstopped, and that the word may have root in them.

"Will a man sit down to a dinner, and see men who have been travelling a long journey, sitting in the room, and not ask them to eat with him? He that gives liberally I will give unto him in abundance."

Written from John Wroe's mouth by William Tillotson.

*Edinburgh, 3rd of 8th month, 1829.*

"BUT for thee, and for the house of Israel, I would cut off those that are gathered, and gather me other bones; but the cry of Israel has reached me, and I will grant them their request.

"Men petition me for offices before they have given me their heart; I grant them their petition to pull down their pride, and to shew them that they are like David armed with the armour of an earthly king."

Written from John Wroe's mouth by Robert Stewart.

*North Shields, 6th of 8th month, 1829.*

"YE tribes of Ephraim ye are they whom the Lord hath blessed, for my secret must be found with you; if not you must die as the first Adam.

"My Spirit now swears to thee, and to the whole house of Israel—he that keeps it shall live; for it is the seed that has been in the first Eve—it shall be revealed by the latter Adam. I call unto all nations, as I called unto Samson, he that keeps it shall find eternal life. I opened the eyes of the blind, I raised the dead, I healed him that was diseased; I said tell no man; but they were all as Samson, and by it they fell. Mine angel told the mother of Samson that as long as he kept my commands, no man should know his power: he broke my command and fell like other men.

“So now will I unfold my secret to the sons of men; he that seeks me, for my Branch to dwell in him, shall be able to hold my word and obey my command.”

Written from John Wroe’s mouth by William Tillotson.

*Ashton, 26th of 9th month, 1829.*

SPOKEN to the people surnamed Israelites, at Ashton: “You are too many at present; for the Lord will fight the battle with a smaller number; for there are among you that belong to the world, and there is no rest till they are driven out.”

Written from John Wroe’s mouth by Henry Lees.

## DIVINE COMMUNICATIONS.

1830.

*Ashton, 25th of 1st month, 1830.*

THE words of the Lord came unto me this morning, saying, "The words that I give unto thee to send to the house of Israel, shall be like seed sown in the earth; it shall seem to disappear—it shall seem to fail, even to those whom it is sent, (through the rebellion of their hearts,) for evil will rise as the weed in the field that wants fallowing. When the master of the field appears, will he not say to the reapers, Go out into the field, for it wants fallowing? Though it brought forth souls during six days to be for the seventh, yet it wants fallowing.

"My word shall send forth reapers to go into the field, like going into a wood that is full of trees and boughs, so that every branch be connected, that he may cut off one branch, though there be a thousand trees there; and that corn on the top of the tree, even that corn sown in fresh ground shall bring forth living trees of immortality.

"I will liken my word to this; I will say to the reaper, Go into the field that has born six crops, and requires to be fallowed, and put forth thy sickle, and take one ear; though there be many grains of corn in it, I tell thee it is but one bone.

"I will compare my word to another thing: I say to the reaper bring me with thy sickle one hundred and forty-four thousand choice ears; for out of these I will cover the face of the whole earth. I will take that field with the weeds that grow therein, with the stubble, which is man's body, and burn it up with the fire that none can extinguish. There shall not be one evil branch left, nor a weed that is

not consumed, nor a ravenous bird left, nor a beast that devours, but that which remains shall minister to that seed which shall be seen in it.

“ I tell thee those that are gathered, even to the officers, say it is useless to go any farther—I may as well stand still at first, for the things are contrary to nature, and are not like the former word.

“ Now, let that man procure clothing according to his own ways, though he says he believes in the God of the living, and that he will not act contrary to nature, but will provide for his children according as nature has formed them.

“ Now, I tell thee what that man is like ; he is like an ear of wheat, which the stalk would not bear, so the weight of the ear brake the stalk ; and when the reaper came he cut off the ear, which was the soul of man, and the ears were laid up, some for the first resurrection, and some for the second ; and the stalk which should have born the ear that was broken down was the man’s body, which returned to dust, and which is like the stubble that the ploughman turns into the earth. So has it been with the bodies of men for six days. But the ear that receives my word, and in which it abides, the stalk is gathered up with it, and the roots which were in the earth, that is the evil branches, are cut off, and burned with the earth, so that the straw is preserved in the granary with the ear. So when the ear is sown with the straw where are the evil roots ? Are they not cut off ? So is my word with him that believeth and letteth it rest in him : this is the battle. The more I shew to him that lets my word abide in him, the more misery shall he be in, until he is delivered. When a woman knows that her pains are come to be delivered, does she not cry out for deliverance ? If she become a dry tree and her pains have left her, how is she to be delivered ? Though she be pregnant with two or three children their bodies must perish together, but their souls will be preserved. Well might Solomon say the more knowledge he



got, the more misery he was in, seeing the time of his deliverance was not come. Much study brought forth heaviness. Then although deliverance is come, how can they rest until they are delivered? Tell the house of Israel that the earth cannot hold them.

"I will compare my word to another thing: As the earth nourishes the things that are sown therein, until they become ripe, then they fade and return to it again, so it is with the blood that nourishes the human body. I commanded the angel to preserve the seed by the flaming sword, which turned every way, that the body and the life which should quicken the flesh and the bone should be preserved, so that when the field was fallowed, and the weeds burned up, and he that gave increase to the weeds should be taken away, then should the seed of immortality be sown.

"I will now liken my word to another thing, which is an ear of corn. If an ear of corn become ripe, so that it loses some of its grains which fall to the ground, and take root and grow, and the ear from which they fell be preserved with the stalk, ask the house of Israel whether the grains of corn which fell from the ear belong not unto it from which they fell? If the corn be under the age of fourteen, and has not taken hold of the knowledge, the ear shall claim it; but if the corn that fell from the ear be above age, and has not taken hold of the knowledge of the graft, it shall perish with the earth. The ear is the woman, and if she has lost some of the fruit of her body, and she is preserved, all the seed that she has shall be preserved with her.

"I will compare my word to another thing: If an ear of corn be cut off without the straw, which is the body, all the fruit of the body will die with the stalk, because the body was not preserved.

"I will liken my word to another thing: Shewin- g mercy to tens of thousands of them that hated me, so that if they would come, even the third gener-

tion, I would preserve soul and body to myself, and **make** them in my image.

“I will compare my word to another thing: The **ear** that contains the corn is the man and the **woman**; the seed which is within them is the **corn**, **wh**ich is contained in the ear—touching the natural **body**.

“I will compare my word to another thing: Do **not** a man and a woman marry before they bring **forth** their own image? Will ye always play the **harlot**? You can no more bring forth my image **than** a woman can bring forth her own likeness **with-**out a man. The spirit of the last Eve is brought forth, and the last Adam has married her, and is seeking whom he may dwell in. The marriage in heaven is celebrated, and the angels in heaven were bidden to it; and they have ministered, and they have received a command from the husband to go forth and to set the mark on the bones of those who are to dwell in the spirit of the immortal bride.

“I have taken thee from thy wife; she has become a widow to prove the house of Israel and to confound the world; and Satan is permitted for a time, but his chain is limited, so that he has but one length to go; and when I have shewn the thing plain, all that have risen against her shall be **ashamed**, and Satan shall be permitted to come upon them, so that boasting may cease and charity be **found**; for I will cause it to rest upon my people Israel, and I will cause her to sing for gladness of **heart**, and all her bones shall flourish.

“Now, the Spirit that overshadows thee says sign **thou** the Lord’s name—I AM that I AM hath sent thee to the house of Israel, and by this name will I be **known** to the whole house of Israel; for he that **loveth** my word, shall love him that I send with my **word**, and remember all my commands, for the **work-**man shall be worthy of his hire.”

Written from John Wroe’s mouth by William Tillotson.

*Ashton, 30th of 1st month, 1830.*

"I HAVE overcome for you—I have fought the battle and gained the victory; and he that walks in the ways that I command him shall resist the fallen nature, and he shall say, O Father! my God—my redeemer! Thou knowest that I seek not to do mine own will, but give me strength to do thy will—abolish boasting from me; for if thou givest it me not where is my strength? And if I boast the boasting beareth me up, and not thy word; and it will grind the temple thou hast given me to powder.

"I ask you, O house of Joseph! will you rob God? The boaster robbeth me; he is like Moses when he said, 'Hear now ye rebels: must we fetch you water out of this rock?' The boaster pleadeth for himself, and calleth himself a god, and my children rebels, and despiseth them; he saith unto the poor, 'Stand there, and I will shew you my power, and what I can do.'"

Written from John Wroe's mouth by William Tillotson.

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A Communication given to John Wroe; Ashton, 31st of 1st month, 1830.

I now unto my soldiers call—  
Prepare for battle one and all;  
Take in your hand my Spirit's sword,  
The word reveal'd by me your Lord.

But if a soldier fail in heart,  
Then let him from the field depart;  
Let him who has espous'd a wife  
Depart, lest he should lose his life.

The woman who is given to man,  
And is afraid of being slain,  
Back from the battle let her go,  
She is not fit to face the foe.

If one has purchas'd land or house,\*  
And fears lest he his life should lose,  
And to his wealth his heart doth cleave,  
Let him the field of battle leave.

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\* The body.

For all who their relations love,  
More than their Lord who dwells above,  
Are never fit to fight with me,  
Nor of my army for to be.

And all who love their house or land,  
Above the things which I command,  
They, like the devil, cowards be,  
For he's a coward, all may see.

For though he says he'll fight, he'll run  
When I descend to claim my own,  
And change their hearts of blood to flesh,  
And build their earthly house afresh.

And all of Adam's race I claim,  
Who rest upon my holy name,  
And seek to do my holy will,  
I with my Spirit them will fill.

'Tis such whom I surname my sheep,  
Who in my pasture\* eat and sleep ;  
'Tis he who shall my mark possess,  
Who walketh in my perfect ways.

If I were not to mark my own,  
Their enemy would cut them down,  
As the first-born in Egypt's land  
Did perish by the angel's hand.

Though I on him in anger break,  
And seventy-sevenfold vengeance take ;  
Yet he is suffered to prevail,  
On those who've not my mark and seal.

My soldiers to the world appear,  
As soldiers overcome with fear ;  
A cowardly and a heartless crew,  
They seem unto the human view.

But when I come in open sight,  
They shall perform a great exploit ;  
They o'er the devil shall prevail,  
And tread upon both death and hell.

My heav'nly word they all shall hear,  
Possess the prize when I appear ;  
The pearl is sure to those that fight—  
They shall possess the stone that's white.

They all shall hear my heavenly word—  
Receive the prize from me their Lord ;  
Though they appear a cowardly crew,  
By them I will hell's hosts subdue.

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\* The Spirit.

For in the end it will be seen,  
That Paul and all such like have been,  
Both cowardly and fearful men ;  
But those who fight the prize shall gain.

Those who are willing for to fight,  
Shall all be clothed in armour bright ;  
And shall be lifted up on high,  
And shall my standard bearers be.

They in my offices shall stand—  
They shall my chosen men command ;  
Array'd in clothes of scarlet bright,  
Clear as the crystal stone and white.

They then in songs of grace shall break,  
And in sweet heav'nly raptures speak ;  
My heav'nly rapturous joys divine,  
Shall in their eyes and faces shine.

The heav'nly songs which I will give,  
They all shall sing and ever live ;  
Their charms can ne'er be known or told,  
Till all eternity unfold.

The rights of those of heav'nly birth,  
Are more than men who're born of earth ;  
Turn back and see the shadows clear,  
The end of shadows now is here.

The heav'nly substance shining bright,  
Appears in raiment clean and white ;  
The types and shadows first appear,  
But sing, the substance now is here.

For I, my chosen clothed in white,  
Must bring unto their perfect sight,  
Array'd in white and scarlet hue,  
And bring my glory to their view.

The saints their beautiful form behold,  
And all their rapturous joys unfold ;  
The nature of their bones admire,  
And flesh, which do their bones attire.

Their flesh appears a glitt'ring white,  
Resembling the celestial light ;  
And as on pinions of a dove,  
They fly on wings of heav'nly love.

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*Ashton, 1st of 2nd month, 1830.*

“ WHY does a sower sow seed if he has no faith that it will grow? If he sows it, having no faith, it is given to strangers at the reaping thereof; but will

stranger comes to reap it, the children rise up and say it is our father's inheritance, and we will possess it. And I, the Lord, answer the children; the strangers shall not inherit it, but the children shall dwell in it, and afterwards it shall be put within them. These are the bones of the whole house of Israel, who once were dead in the eyes of the unbeliever, but now live." Ezek. xxxvii. 11.

Written from John Wroe's mouth by William Lotson.

*Ashton, 2nd of 9th month, 1830.*

My children are like those who were in the days of old: the time is come that they shall stone thee, and I say my word delayeth—there is no matter in it. They say they believe, but they wait not for that which they say they believe, and my words are dried up in them; and blindness has fallen upon them, because they said they saw, when they saw not, and heard, when they heard not. The hearts of the old shall now be against them for a time, because of their nakedness, which I have discovered in my secret chamber.

My Spirit shall now fight with those that have fought against me, because of my word being dead to their understanding. But will my word fight with the dead? Nay, but because they say they are, and are not dead. So now it shall be proved whether it is my word or they that live; their raiments will I burn and destroy."

Written from John Wroe's mouth by William Lotson.

*Ashton, 4th of 9th month, 1830.*

I WILL not mourn until I have driven those out which mourn in the wrath of their hearts, who are rewarmed, but will yet fight. When the day appeared they refused to see the sun; and my word came no proof unto them because of their riches—because it was their god, lest they should be brought to desolation."

Written from John Wroe's mouth by William Lotson.

*Gravesend, 20th of 9th month, 1830.*

"HEAR, O house of Israel! I am visiting thee, if thou wilt take such as I hand down unto thee; but if thou refusest it there are the prophets of the Gentiles and of the Hebrews, which are as Balak's prophets."

Written from John Wroe's mouth by John Taylor.

*Bristol, 13th of 10th month, 1830.*

"THE more my word is fulfilled the more shall it drive out those who are not of the household of Joseph. When my Spirit is going over the house of Israel, it overshadows and attracts many, so that many will join who are not of my household, and nothing can drive them out but the fulfilment of my word."

Written from John Wroe's mouth by William Tillotson.

*Bristol, 16th of 10th month, 1830.*

"SATAN has got permission to go forth among all the bodies, and to make war among them, and war in their houses; but the word, by my Spirit, shall subdue him, and he shall go back, and my people shall be ashamed. And he that teareth my word in pieces shall become like the fig-tree; and he that setteth my time at a distance, lo! when I come in flames of fire, claiming my own, though he said he was once clean, he shall still be without a wedding garment, and my blood shall be upon him. This is the day, if ye will hear my voice."

Written from John Wroe's mouth by William Tillotson.

*Huddersfield, 30th of 10th month, 1830.*

"HE that says thou art visited by two spirits, and one from Satan, to lead the house of Israel astray, shall not be gathered to my people in my granary, nor come within my vineyard, even to him who sorts my word, as the heathen of the Hebrews and Gentiles do."

Written from John Wroe's mouth by William Barraclough.

## DIVINE COMMUNICATIONS.

1831.

*Wakefield, 18th of 1st month, 1831.*

HE that hath not entered into my covenant feedeth not on my Spirit—his body must die in that rebellious house; and he who has condemned my Spirit though he has believed in it, his soul, spirit, and natural body shall be hid from that city which I will build, which is new Jerusalem.”

Written from John Wroe’s mouth by William Wroe.

*Sandal, 5th of 2nd month, 1831.*

THINKEST thou that all upon whom my Spirit dwelleth are Israel? But whom my Spirit attracts shall gather; but that bone upon which it rests shall fulfil the law and gospel. Behold the trees which are laden with shell fruit! Gather the fruit, and put it under a press, that the substance may appear; and thou shalt say though they seem to be fruit, there is but few kernels; so will Israel be at the end.

“Go thou into a corn-field that is ready for the sickle, but when thou comest to reap it it is blasted; shall Israel seem in the eyes of the world; but they know not what is within, so shall they know of my people Israel.”

Written from John Wroe’s mouth by James Wroe.

*Sheffield, 1st of 3rd month, 1831.*

LET us gather themselves together as committees, let us be as great men—as the house of Israel, and say let us consult together, for we see such and such things in the house of Israel; let us try to stop them,

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and let us make a law to bind the enemy. They then write a petition, and call me Most Holy and Righteous Father, their everlasting Counsellor and Prince. Thou receivest this at their hands—thou bringest it before me, and I know their hearts, and the depth of the wicked one, and their craft, that their fine language may be seen, and honoured among their brethren; I grant them their petition.

“I will now tell the house of Israel what they are like; they are like men who are shepherds of many cattle, who said we will increase our number: they are all with young, and we know not the time when they gendered; we will now speak unto our keepers, and we will give them a medicine to help them to deliver their young, that our flock may increase. So the committee brought forth their medicine, which was the law which their masters had prepared; when the cattle delivered up their young, the young were all dead—there was not one living calf among them.

“So is the wisdom of the heads of the house of Israel: they make laws—they plan plans, and establish acts, that their righteousness may be seen one of another, and they tempt me to grant them those things which they understand not.

“Now, I will shew thee Israel and their seed, and their followers: when I send my word or laws unto them, and they understand not the meaning of it, they will come unto my servant and say there is such a law that we understand not the meaning of; we hope the Lord will give us power to reign over them, and not they reign over us; though we have been servants unto them, yet we believe a time will come when they will serve us; for the graft of the vine, whom we serve, has overcome, and made a shew of them openly, and will overcome in us, and make a shew a second time openly to the world. We will not tempt the Lord for his laws before we are prepared.

“This shall be the language of all committees

and of all the heads of Israel. These will grow as the willows by the water-course; their linen fairer than the lilly in the valley—the smell of them as the new creation; not one barren, neither one that bringeth forth a dead carcase. The fruit in the womb is the substance of the tree. O John! I will enter into a new covenant with thee, and establish my firm decree, which I will not alter nor depart from so long as thou art with thy earthly body.”

Written from John Wroe's mouth by Robert Blackwell.

*Wakefield, 7th of 8th month, 1831.*

“WHY art thou grieved and wounded in thy heart for the house of Israel? Am I not able to do the things which I order? I tell thee flesh and blood cannot view my kingdom but as a figure. Does not my word, which has been shewn to Israel, say that if there was one with thee who was not of the house of Israel, he should be as stolen goods? My Spirit has pursued after thee, and Satan is the bailiff who has stopped thee, and thou shalt be bound till those have departed from Israel who are not of Israel. And many will go out with those who are of Israel; when I will send thee with my word, and thou shalt claim those with my mark, and bring them back into my fold; for my word by thee shall drive them into the city—a city which is not of blood, but of bone and flesh, lighted with the life of heaven.

“The stones of the house of Israel I must roll to and fro till the water has purified them, and the air of life driven away their blood, that the spirit, which is life, may dwell in the flesh, that the bone may live by it. Reproach and mockery must come upon the house of Israel, to keep back those who are not of Israel.

“Then see that thou fear none of these reproaches, for they must first mock, and swell, and rage, and all must seem to fail, and it must appear as though there was not one man standing by the word.”

Written from John Wroe's mouth by Joseph Smith.

*Sheffield, 13th of 8th month, 1831.*

“JOHN, be thou faithful unto the law and the things that are committed to thee, to deliver to the house of Israel; for broils will break out till all the corruption be purified from the flesh and the bone. Therefore if thou endure and bear those things, thy name shall be written in the book of records in heaven, and the book on earth; but if corruptible things shall snatch these things from thee, so that thy name is not written in the book of life, where is the fruit that thou hast to render for that which is committed to thee? For when the first resurrection shall take place, and the corruptible shall have put on incorruption, the book of records shall be brought out, and every man shall be placed as he is recorded in his office in heaven; and those who at that time receive not bodies as the angels—their rising shall be to everlasting contempt, (Dan. xii. 2,) which is till the final resurrection, when God shall judge between Satan and them.

“Now, if thou goest not and settest not a mark upon my chosen, thy body shall die, and instead of seeing the glory of the new creation it shall see corruption. O death! thou lovest corruption! I have once conquered thee, and I will conquer thee again in the stones that I have chosen to build my house with; for what I have begun I will finish. Now, O man! seek out for thy peace, that thou mayest be made in my image.”

Written from John Wroe's mouth by William Tillotson.

*Wakefield, 28th of 9th month, 1831.*

“IF a man also strive for masteries, yet is he not crowned unless he strive lawfully.” 2 Tim. ii. 5.

“Many will strive to be crowned, but except they strive lawfully, according to my word, they shall not be crowned, neither shall they enter.

“Then hear, O house of Israel! my word is the way and the light; and if any man be enlightened by any other light he shall suffer loss, and his body

shall see corruption ; though he has joined my visitation, and signed against Satan, and though he rise at the first resurrection, the words spoken to Daniel shall be fulfilled on him—he shall rise to shame and contempt. ‘And many of them that sleep in the dust of the earth shall awake, some to shame and everlasting contempt.’ Dan. xii. 2. For I told you, ‘In my Father’s house are many mansions.’” John xv. 2.

Written from John Wroe’s mouth by William Tillotson.

*Wakefield, 27th of 8th month, 1831.*

“Now, I will answer the rebellious house, which has refused my commandments, and trodden them under their feet. Those who would have me to reign over them must smart till the others be divided, but when I appear will it not be to their joy? I will now heal up every wound of every one of the house of Israel; all who confess to their works being evil, and that they have hearkened to those that were against me. But he or she who will not give up the battle shall still go on; for I will command the sword that is drawn out of its sheath to pursue them, till their houses be left desolate, and their children to the ravenous birds of the mountains; they shall then cry out, but I will not hear, for the wild beasts of the earth shall devour their offspring, that their souls may be preserved alive at the resurrection. They tell tales one of another, and they add and do not diminish; but the evil pains shall cease.”

Written from John Wroe’s mouth by Ishmael Young.

*Whitby, 8th of 11th month, 1831.*

“WHEN I have taken thee out of this land, England, those who are left in the covenant shall be as bold as lions, and fiercer than tigers, and the priests shall not be able to stand before them; their own congregations shall hunt them as they hunted thee.”

Written from John Wroe’s mouth by William Fortune.

*Hull, 25th of 11th month, 1831.*

"HE who will not enter himself, nor let others, that body shall be destroyed, and his soul hid from my presence till the final resurrection. For every officer to his office, and Israel to their tents. The immortal Spirit, Zion, for the male, and Jerusalem for the female, and the world to their hiding places."

Written from John Wroe's mouth by James Shand.

*Sheffield, 11th of 12th month, 1831.*

"I WILL remove all stumbling-blocks, and be free of all men, that all Israel may know me, till they become as little children."

Written from John Wroe's mouth by William Tillotson.

## DIVINE COMMUNICATIONS.

1832.

*Devonport, 26th of 4th month, 1832.*

THE word of the Lord came unto me, saying, "I see the children pursuing after the instrument more than the word; some inquire with deceit, and deceit shall eat them up. But why art thou fainting, and why mournest thou? If they be able to destroy thee they are not able to destroy my word. Keep my commandments, and they shall not be able to pluck thee out of my hand. Ask the house of Israel if a man build a house of hewn stone, whether he and his sons finish it, or he calleth for other labourers, which are not of his household?

"Then tell the house of Israel so it is with them; for some shall sow and some reap; some shall preach and some shall pull down and some destroy. For unto Satan have I given a warrant for those that have called themselves of the house of Israel, and their works are not the works of the house of Israel, but they have done the things with their eyes open. 'And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name.' Isa. lxxv. 15. Satan shall work all manners of deceit by them, and it shall spread my word everywhere, being instruments in his hands. For his fury shall be seen in all nations; but the produce of the land, which is for my children, he shall not destroy till they be sealed.

"All manner of sin shall be forgiven wherewith the sons of men have blasphemed one against another; but he who has once said he believed this work to be of me, and has afterwards denied, and said the same was from Satan, his temple shall see

corruption. But let not my children accuse those who have done it till my appointed time. For any one that has been numbered in the house of Israel, and joined in my covenant, and becometh an unbeliever, and denieth this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is a partaker of his evil deeds. (2 John 10th verse.) 'For lo! I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.' Zech. xi. 16. 'Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not, for he will not pardon your transgressions: for my name is in him.' Ex. xxiii. 20, 21.

"I am straitened till my children have received the baptism of fire. And in that baptism, the blood which corrupteth the temple shall be washed away: then my son Shiloh, who is Spirit and Life, shall dwell in their temples."

Written from John Wroe's mouth by Robert Wallace.

*Devonport, 23rd of 5th month, 1832.*

"TENS of thousands shall be labourers in the rearing of the building, and the raising of the walls; and yet for all this they shall not inherit it, because they say the road is too narrow."

Written from John Wroe's mouth by Robert Wallace.

*Devonport, 28th of 6th month, 1832.*

"THEY that choose me to be their King of kings, and Lord of lords, Satan shall bow down and serve that graft which I put upon them. Why will a man ask for that which he believes will not be given to him? But he that asks as though he were in possession of it shall possess it. He that comes

with my Spirit to the door, the door shall fly open to him."

Written from John Wroe's mouth by Joseph Churchward.

*Gravesend, 22nd of 8th month, 1832.*

"EVERY knee shall bow, and every tongue shall swear to serve me in truth and righteousness. (Isa. xlv. 23.) That soul that refuseth his natural body shall die—it shall not be a branch of the vine, nor appear in my image, or be married or sealed to me, but has come short of my glory, because they have refused that my Spirit should reign over them, and have chosen the evil workings of Satan. And such like as are still in the house of Israel shall weary themselves to get out."

Written from John Wroe's mouth by John Taylor.

*Wakefield, 12th of 12th month, 1832.*

"THUS saith the Lord: Gather together the writings that are given thee, O thou man of God! that the house of Israel may send them to those that walk in my commands and laws. And Oh! thou reader of the word of God! gather thy troops, for great is thy company, O Israel! For thou shalt yet teach thy children peace: for thy preacher and teacher is the Redeemer—the Holy one of Israel.

"And how beautiful are his feet that preaches peace to the house of Israel, for thine enemy shall serve thee, and thine eyes shall be anointed with eye-salve; thy heart shall return unto thee a heart of flesh, that thou differ not from me, but that thou mayest be like me in all things; for the name of the Holy One of Israel is engraved on thine heart, and thou shalt utter every secret part of the Scriptures."

Written from John Wroe's mouth by William



## CHAPTER X.

*Doctrinal Instructions ; from 1825 to 1832.*

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*Ashton, 30th of 1st month, 1825.*

“As the Lord has explained the Scriptures in the communications, so must the preachers hold it forth. Let no preacher say as the preachers of the Gentiles, that the corruptible body shall put on immortality, for the Lord declares they mix it: it is the mortal body that is to put on immortality, mortality not having executed its power on that body, but it being still alive. How can a living body be said to put on incorruption? It is the dead body which is gone to corruption, which is to put on incorruption.

“The Lord created all your bodies mortal, that they might be made immortal; and he said to Adam, that the same day he ate of the forbidden tree he should surely die; but if he put forth his hand and took of the tree of life, and ate, he should live for ever. And every mortal body that tastes of the tree of life it shall live eternally—they shall put on immortality. But the mortal body that refuses the tree of life shall become a corruptible body.

“And the Lord has given you three things: They that choose the tree of life shall have it, which is immortality; they that seek the heavens, and not heaven to come on earth, but that they may die and go to the grave, their bodies shall see corruption; and at the first resurrection, which is at the coming of their Lord, their corruptible bodies shall put on incorruption; this is the second thing I have shewed thee, and I am ordered to give thee the third.

“They that believe there is no hell—no devil, but that all are equal, and their souls die the second death, their corruptible bodies shall not put on incorruption till the final resurrection, which will be when the thousand years are over, when God will judge be-

tween them and Satan; for none shall be under the power of Satan after the corruptible bodies have put on incorruption. Then will those sayings in Scripture be proved—Christ died for all, and God is the Saviour of all men, especially of them that believe, (1 Tim. iv. 10,) that they shall put on immortality.”

Written from John Wroe’s mouth by Henry Lees.

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*Sandbeds, 21st of 2nd month, 1825.*

“Now I tell thee who I am; I am the first man who, after giving my body to the earth, took it again, which proved me to the word of the living God.

“Now, the first is last and the last first. The first man is earthy, which became corruption, and shall put on incorruption, the second man is the Lord from heaven, whose mortal body put on immortality—he is the God of the living, but not of the dead. But Satan is the God of the dead; and when Satan is bound, the righteous who believed in Christ, and whose bodies are dead and gone to corruption, their souls shall rise, and put on incorruption.

“And who can count the number that believed in me before I rested on the woman’s seed, the body of Jesus, they shall all rise, and come with me; but the others who believed not in me shall not rise at that time. Did I not say to the Hebrews, ‘Whither I go you cannot come?’ which is the life immortal. But after the thousand years I will judge between them and Satan.”

Written from John Wroe’s mouth by William Muff.

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*Ashton, 27th of 6th month, 1826.*

“THERE shall be a hundred and forty-four thousand whose bodies are dead, and their souls preserved in faith under the altar, to prove Satan false; for Satan was to have permission, that he also might be proved, for his word shall be found false. He shall have power to overcome at the first in all things;

he shall slay prophet and prophetess, but their souls do I require at his hands."

Written from John Wroe's mouth by Henry Lees.

*Ashton, 5th of 1st month, 1827.*

"Now, son of man! cry aloud to both Hebrew and Gentile, and to the whole creation! I will cure all that groan and cry for me—that take up my cross, and bear the persecution of the world, and trust in me, their bodies will I heal saith the Lord, to fulfil the words of the Psalmist, 'Return, we beseech thee, O Lord of hosts: look down from heaven, and behold, and visit this vine.' Ps. lxxx. 14. 'Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die.' lxxix. 11.

"And those who seek for the salvation of their souls, but despise their bodies, the second death shall have no power over them; and the rest I will cast into prison till the final resurrection, seeing they have refused both body and soul.

"When the seventh thousand years are expired I will open the prison doors, and judge between them and Satan. I will then heal all but one; and he who is found to be the author I will cast into a bed of affliction. I will destroy the life of blood—they shall put on incorruption; I will destroy the evil power from under heaven; I have one church wherein is no death—one throne which I will dwell in—one temple, yet three—one Spirit, and I will cause it to fill the whole earth.

"My temple is the man and the woman; it is the workmanship of mine hands, and I will make the man as the bridegroom, and the woman as the bride; for we will possess all space."

Written from John Wroe's mouth by William Tillotson.

*Wakefield, 21st of 4th month, 1827.*

"THEN will I cause the queen to cry to the rocks, clefts, caves, pits, wells, and all hiding-places; Give

up thy sons and daughters, which are earth, and let them come forth before the king; and they shall come forth and fall down before him; and he shall say, 'Ye shall live—the redeemed shall take them to themselves for servants. Then they shall bring forth abundance of children during their mortal lives, which is the blood, through the attraction of their spirits, that the streets may be full of boys and girls; for then there shall not be an old man which hath not filled his days. And from the days of Adam, he that dies the death of repentance there are mine angels, and my sword to protect him; but he that dies the death of the wicked, there is Satan and his angels to protect him in wickedness; for as he delighted himself in wickedness, so shall it be to him till the final resurrection; and he that delighteth himself in righteousness, so shall it be to him till the first resurrection."

Written from John Wroe's mouth by William Pillotson.

*Sunderland, 21st of 7th month, 1827.*

'TWICE have I been amongst my people, but no man saw my face but in vision. The first time; And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush; and he looked, and behold! the bush burned with fire, and the bush was not consumed. And when the Lord saw that he turned aside to see; God called unto him out of the midst of the bush, and said, Moses, Moses; he said Here am I. And he said, Draw not nigh and either; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Exod. ii. 3—5. 'And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud, so that all the people that were in the camp trembled. And Moses brought the people out of the camp to meet with God. And mount Sinai was altogether on a smoke, and the whole mount quaked. And the voice of the

trumpet sounded long, and waxed louder and louder. And the Lord came down upon mount Sinai, on the top of the mount.' xix. 16—20. 'And when the people saw it, they removed and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us lest we die.' xx. 18, 19.

"The second time; when I overshadowed the woman, and caused her seed to become flesh, blood, and bone, and caused blood to be the life of it through the attraction of the Spirit of Jesus, and at the age of thirty years I rested on it, that each ten years should stand typical of one generation, that at the expiration of three generations I would turn my hand a second time, and cause my Spirit to rest upon those who inquired to be made true Israelites, that they might be free from guile, by them dwelling in my Spirit, keeping them from the evil, that they obey the law and gospel that it be then put within them.

"They saw me, but they believed me not before I had risen, and it was then as the waters of Noah unto them—it was too late, so their bodies have all died down unto this day. So when I come again, they that knew my word and did it not, shall be brought before me, that they be slain. So now declare these words in the ears of the world that they shall not see my face, nor know of me, till they see me come in my glory; then they shall be afraid, as they were in the days of Moses. And those that knew not my decree shall flee into the rocks and holes of the earth, and shall be sheltered from the fire, that the Scriptures be fulfilled."

Written from John Wroe's mouth by William Tillotson.

*Sunderland, 23rd of 7th month, 1827.*

"WHEN man fell by disobedience, I swore in my wrath that that body which had become as the animal's body should not enter into my rest. I fixed a flaming sword to keep the way of the tree of

life till the appointed time, lest they should eat of it before that time. But divided the race of man into time and times, three days, which are three generations, two thousand years in each generation; and I set three open doors before the first Adam's seed, one in each generation, that one should enter in to shew them the way of the tree of life; one for Enoch, one for Elias, and one for Jesus, the woman's seed.

"The first door was before the flood: 'And God said unto Cain, If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. Then began men to call upon the name of the Lord.' Gen. iv. 7, 26. And they offered sacrifices; and Enoch entered in and put on immortality by his spirit, which had attracted his blood to be his life, being put within him, making him a perfect man; then the door was shut till the end of that dispensation. But he that repented and shewed obedience by sacrifices, his soul was preserved under the altar till the first resurrection, that he might then receive an incorruptible body and be as the angels.

"The second door was that which was given unto Moses, and Elijah entered in, and put on immortality, and then the door was shut; but he that repented and shewed obedience by sacrifices, his soul should be preserved under the altar till the first resurrection, that he then might receive a body as the angels.

"The third door is the gospel. And Michael with the Spirit of God entered into the temple, which the angel named Jesus, and then the door was shut; but he that repented and shewed his obedience by baptism of water, and eating bread and drinking wine, in remembrance of the woman's seed, whose blood was shed for the remission of the sins of all men; though his body died, his soul should be preserved alive under the altar till the first resurrection, and then he should receive a body as the angels.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' Matt. xxviii. 19. And whosoever observes and obeys this, the door shall be thrown open to him, and he shall put on immortality."

Written from John Wroe's mouth by William Tillotson.

*Leith, 8th of 8th month, 1827.*

"THERE was angel in heaven who presented himself before me, whose delight was to make war; and when he was condemned in heaven to go unto the earth he said I will be king of the earth. I placed man the head of my creation; I saw Adam was alone, and I took a rib out of that which was earthly, and made him an helpmate; I granted him (whose delight was to make war,) to be king of the earth for 6,000 years if he prevailed; and those whom I had made of the earth he should have power to return their bodies to the earth; but those who were made heavenly, the blood of their hearts being washed away, which should cause them to have a new heart should overcome him. 'A new heart also will I give you, and a new Spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.' Ezek. xxxvi. 26. But if Satan prevailed not, he for whom I created the earth should possess it. Satan tempted the woman with the desire to be wise, and prevailed over her and man. I then went unto Adam, and asked him what he had done; he said, 'The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.' I then went unto the woman, and asked her what she had done; she said, 'The serpent beguiled me, and I did eat.' And I said I will now see the works of man, that my soul may be satisfied, and I will try and prove him, and I will rest on the seed of the woman, and become like unto them, and shew them my ways, and lead them into the truth of my holiness: and

when Satan has destroyed that which is earthly, which is the life of the world, I will take the tree of life, and shew it in the sight of all the heathen.

"I returned unto Adam, and said, O Adam! hear thy sentence! Because thou hast not hearkened unto my voice, but unto thy wife, cursed is the ground for thy sake; thorns, briers, weeds, and insects shall it bring forth to destroy the works of thine hands; for it is cursed for the sake of thy soul, that it may be preserved.

"Oh, woman! hear thy sentence! If thou hadst hearkened unto my command, and not given unto man the fruit of the womb of thy garden till the sixth day, that he might have then put on immortality, Satan had had no part in thee; but because thou hast laid the charge on Satan, I will shew all thy children their ways, and teach them my laws, statutes, and judgments, that they shall observe and do. And after that shall Satan rise and bruise the heel of thy seed, and I will dwell within thy seed, and make it my temple, and be the life of it. And I will yet also return to thee again, and put my seed within thee a second time, and it shall dwell in thy seed, and I will make a new creature in thee, and take it from thy side, as I took it from man, and we will receive it unto us until thou hast given up the rest of thy seed to make the new earth. This did I promise thee at first, and it was recorded in your Scriptures; but when I baptized the world with water, I also withdrew it from your presence, that I might see what would become of man, but I have now revealed it.

"I then turned unto Satan, and said what is this that thou hast done? Because thou hast done this thing I will put enmity between thee and the woman, whom thou hast deceived; thou shall bruise the heel of the woman's seed, yet will I put a double enmity between thee and her seed, in whom I will dwell. Though thou art more subtle than any beast of the field, and hast power to take all the beasts of



the fields to work in, yet I will overcome thee by the seed of the woman; for all that has part in thee their bodies shall return to dust, but those that have part in me their bodies shall live.

“And the instrument that thou hast wrought in (the serpent,) I will shew a temporal resemblance of enmity between them also, for it shall always pursue the woman and her seed, and the name of that bite is death. But as man has power to slay that animal, so shall he that looks unto me have power to overcome thee also, Satan.

“Then cursed art thou, O serpent who went with Satan’s words! Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. I then turned unto the tree of life, and said we will now preserve the tree of life till this woman and her branches have given up the seed of the womb, of that which she fell subject to. So I fixed a flaming sword round the tree of life, which turned every way, to preserve it till the sixth day. I gave them three generations, that Satan might try them to prove their works; and in each generation I have healed one; the fourth generation I reserve for myself, wherein I will make a new covenant with the whole house of Israel, which shall ever remain before me.

“The life of the first, second, and third worlds is blood, through the attraction of the spirit of man dwelling in his body, with my Spirit, and I took it with me from the earth, fulfilling Col. iii. 3, ‘For ye are dead, and your life is hid with Christ in God—that when I should return with the tree of life I might give them life.

“So though this is the sentence of man, that in the day he ate his body should die; yet if he was able to take of the tree of life, and eat, his body should live eternally. And I have shewed the tree of life, that those that kept my law and gospel, I have preserved their bodies that they have not seen corruption. Then, at the last day, Satan shall be

judged. I will then sit as judge, by the earthly made heavenly, which are terrestrial and celestial, whom I have formed for myself to dwell in; and I will bring forth a jury, which are the angels that kept their first estate; and when it is proved by two witnesses, which are those whose bodies are redeemed, and the aliens that have kept all the laws and commands of the redeemed during the seventh thousand years while Satan was bound, it being proved by two witnesses that the redeemed kept my laws while Satan reigned, and the aliens kept them during the time that he was bound, the angels which kept their first estate shall give a verdict against him, and I will take his name out of the book of life, and death and him shall be cast. Then the gates of hell shall be unlocked, and death and hell shall deliver up the dead which are in them, which are those whom Satan has robbed of their souls as well as their bodies, and the secret which hath long been hid shall be proclaimed. For did not I permit the blood of the woman's seed, which I rested on, to be shed for man and woman, seeing that Satan had blinded them."

Written from John Wroe's mouth by William Tillotson.

*Stockport, 17th of 9th month, 1827.*

"ON Sunday thou shalt preach to the world the preaching that I order thee; thou shalt read the words that I give thee in their hearing. Thou shalt take thy Bible, and open it, and say cursed is the ground, O soul, for thy sake! O woman! enmity is put between thy seed and the seed of evil, and it shall never cease till it has destroyed it.

"Thou shalt shut the Bible and open it again, and read them my words concerning the leaven which was hid in three measures of meal, till the whole was leavened. (Matt. xiii. 33.) The leaven which was hid in the first measure was Enoch, with my word; they hearkened not unto it, neither did it touch them, so it was hid from their understanding, and I

drew it up. 'And Enoch walked with God, and he was not, for God took him.' Gen. v. 24. And I then destroyed them. 'And every living substance was destroyed, which was upon the face of the ground, both man and cattle, and the fowls of the air; and Noah only remained alive, and they that were with him in the ark.' Gen. vii. 23. I then let down my leaven to them again, that it might touch them, that they might be leavened. I gave them the law, but they kept it not, neither hearkened unto my commands; and as a witness of my leaven, I called Elijah to turn the hearts of the father to the children, lest I should destroy the earth. 'And it came to pass at the time of the offering of the evening sacrifice, that Elijah, the prophet, came near and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me that this people may know that thou art the Lord God, and that thou hast turned their hearts back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord he is the God, the Lord he is the God.' 1 Kings xviii. 36—39.

"I shewed them the leaven, but they hearkened not unto it, neither received thereof, so it was hid from their understandings, and I drew it up, and it was made known to them before he was taken up.

"The sons of the prophets said unto Elisha, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace. And it came to pass as they still went on, and talked, that there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.' 2 Kings ii. 3, 5, 10. I then let

down the leaven again, by causing it to overshadow the seed of the woman, that it might bruise the serpent's head. 'And the angel said unto her, Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.' Luke i. 30, 31, 35. 'This is the heir; come, let us kill him, that the inheritance may be ours.' xx. 14. 'If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation.' John xi. 48. And they destroyed the mortal part of it, which was the blood, by bruising his heel; but I then took it again to myself, (which is the third measure,) and it was still hid, and I returned it into the same, that some of the meal might be leavened by it, and I gave them my Spirit by measure, that they might seek for the preserving of their souls till the fulness of times.

"Thou shalt shut the book again in the sight of the people, and say, The three measures of meal are three generations; the three days spoken of by the Lord in Luke xiii. 32, are three generations; the three days spoken of by the prophet Hosea, (vi. 2,) are three generations. And there are the three times spoken of by Daniel, (xii. 7;) the first time before the flood of Noah; the second time from the flood to the time that the Spirit overshadowed the woman to bring forth her seed, which became a temple, and the Spirit abode on it. The third time the time since the Spirit overshadowed the woman, which we are now in."

Written from John Wroe's mouth by William Tillotson.

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*Park Bridge, 2nd of 2nd month, 1828.*

"THIS is the house which I will sanctify with the life of myself, which is not only earthly, but is also heavenly; it is both terrestrial, (earthly,) and celes-

tial, (heavenly) which is the perfect image of me—the mortal which has put on immortality, but never became corruptible. But if a man's body see corruption, though he die the death of the righteous, his mortal body does not put on immortality, neither is he terrestrial; but his corruptible body puts on incorruption—he is celestial, which is heavenly, as the angels. But they who are both earthly and heavenly, all that see them shall acknowledge them that they are as gods. 'And saviours shall come upon mount Zion, and judge the mount of Esau, and the kingdom shall be the Lord's.' Obad. 21. And the mount of Esau, which still live by their mortal life, which is the blood, through the attraction of their spirits, shall be their subjects. For I will be in three tabernacles not made with hands—the man and the woman being complete in me. And it shall be written in a book, and preserved, and not burned nor destroyed, that the sons may see what the fathers have suffered by the enemy of the first Adam."

Written from John Wroe's mouth by William Tillotson.

*Street House, 24th of 2nd month, 1828.*

"WILL any say that man or woman was finished at the first? When a man makes an article of any kind, he first makes it in the shape required for its intended purpose; he then leaves it for awhile, and returns again to finish it, but while he is absent another goes and mars it, and when the owner returns he sees it is good for nothing but the dunghill. So it is with man. I formed man in mine own image—in my likeness, a little lower than the angels, but when I returned Satan had marred him, and made him unfit for my word to abide in; so then I pronounced my law against him. But that was the first covenant I made with man. In the day that he should eat of that which I had commanded him not to eat, his body should die, that day being a thousand years. But the seed of man

should remain upon the earth for six days, meaning six thousand years, and he that ate of the tree of life should never die. To prove my words true I divided the six thousand years into three periods of two thousand each, calling them three generations. In the first of these generations I took Enoch, though he was born under the fall; a vessel of dishonour in sin, shapen in iniquity, yet he put forth his hand and took of the tree of life to live eternally.

“In the second generation, Elijah, though he was born of a vessel of dishonour in sin, shapen in iniquity, he put forth his hand and took of the tree of life to live eternally.

“In the third generation, John the divine, though he was born of dishonour in sin, shapen in iniquity, he put forth his hand and took of the tree of life to live eternally.

“Now, these are the three measures of meal, and the three generations, and the three days in which I said I would work. And now behold the fourth generation, for it is I. I brought forth the seed of the woman in the likeness of man, and the man said it was to dishonour, and they bruised his heel; but I will shew to the whole world that I am a vessel of honour, for I said I would work six days, which are six thousand years, and on the seventh I would rest. I will finish the temple of man on the sixth day, and pronounce it good. When the sun riseth the day taketh place; so when the five thousand years are accomplished the sixth begins. But there are three watches in the day; so are there in a thousand years, and the world shall not know in which of these watches I will come, but my children shall know the hour. Though this is a parable to them, for within the third watch will I come and give life to Israel.

“Divide a thousand years into twelve parts, as a day is divided into hours and watches. And let them see in what part I began to visit the woman, and took the life of the last Eve from her side, and

if they will find out that, I will then expound more unto them, for by little and little I will shew them the minute that I will make my appearance unto them; for they that believe shall not be taken as a thief in the night. And he that abideth in the law and the gospel the same is in the vine, and shall not walk in the night, neither shall the sun withdraw its shining from him.

“To shew man the mystery, I rested on the seed of the woman, that seed not being begotten of man, that I might clear her from that with which man charged me; and I condemned sin in the flesh, and signed the writing of the covenant which I had made with man with the blood of her seed, and then took it for a temple, and dwelt in it, and left them and ascended into the heavens to my throne till the time that I should set my hand a second time (Isa. xi. 11,) to redeem man, that their mortal bodies should put on immortality, that they might be perfect in mine image. And then I would relieve the life of the nations that should escape for a thousand years. So as the first Adam dishonoured me, I will make the last Adam a quickening spirit to quicken the vessels which I have prepared for honour to dwell in. This is the Comforter whom I told you should come in my name, and bring all things to your remembrance which I told you, and shew you things to come. And this is the sixth day, and I will now rest and be glorified in the work of my hand.

“Now, I will shew thee three classes of people that shall stand before me, when the life of me is revealed on the earth to Israel at the first resurrection.

“The first class: the number of them I have given thee—one hundred and forty-four thousand, who have sought me for soul and body; they shall both marry and be given in marriage: they shall generate and bring forth my likeness, not in blood. The second class have renewed their souls, that they should put on incorruptible bodies; these shall have

bodies as the angels—they shall ascend and descend as thou sawest them; they shall minister to me during the whole day of my rest, and to those that are made in my image.

“The third class: the people who have not known the depths of Satan, and will flee into the holes of the earth. (Isa. ii. 19.) ‘As many as have not this doctrine, and have not known the depths of Satan, as they speak I will put on you no other burden but that which ye have already hold fast till I come.’ Rev. ii. 24. And they shall come out, and cry to be called after the name of Israel, that their lives may be reprieved; (Isa. iv. 1;) and they shall request to be servants, and it shall be granted them, and they shall live with the life of the blood one day, which is a thousand years, and obey all the laws and commands: these are the fig-tree. ‘These three years I came seeking fruit on this fig-tree and found none: cut it down; why cumbereth it the ground? And the dresser answering, said unto him, Lord, let it alone this year also, till I shall dig about it and dung it. And if it bear fruit, well: and if not, then after that thou shalt cut it down.’ Luke xiii. 7—9.

“These three years are three generations, during which man in blood has borne no immortal fruit; and the dresser petitioning his master to let it alone the fourth year also, is the half-time spoken of by Daniel xii. 7, and the seventh thousand years. (Rev. xx. 3.) But the murderers, and other workers of evil, who have died in their sins, and not renewed their souls unto me, and are shut up in prison, and are hid from me, these shall not put on incorruption until the Sabbath for the aliens be over. Then Satan shall be loosed out of his prison, and try to reign over them who live by the life of the blood, which is the old world; that time which he was cut short of the six thousand years, and gather them to battle, and compass the city of the saints. Can he touch that which is finished? I say he must serve it. I will then destroy the last enemy, and cause



him that has the power of death to deliver up the dead, and judge between him and them, and make a final end of him; he shall no more reign over them, which I have made, for I will ransom it out of his hands, and remove his power.

“So now I have shewed to my children vessels of honour and vessels of dishonour during the day of rest, and I will shew to man that I labour with the vessels of dishonour as well as with the vessels of honour. Does not a man take his best clothing to pretend to worship before me, and the six days that he labours the clothing of dishonour? So six thousand years will I labour, and the seventh I will rest.”

Written from John Wroe’s mouth by William Tillotson.

*Stainforth, 27th of 3rd month, 1828.*

“I SPOKE, and the earth was formed in its place; and by my word I brought forth the things which are thereon. On the sixth day I brought forth man in my likeness, and gave him the spirit of man, that within the six thousand years he might become my son. The garden in which Adam dwelt before his fall was his body, and the trees were in the womb of the woman; and that which was in the midst, whereof he was not to eat, was the one which cast its flowers monthly. I told the man and the woman that the tree was both good and evil; and if he ate thereof when out of its flowers it should be knowledge to him, and they should bring forth their likeness without death till the six thousand years should be ended, and then I would finish the building in which they dwelt. But if they ate thereof while in its flowers it should be evil, and their bodies should die, and he should not come to his fulness of three generations, and I would hide myself from him, and place a veil between myself and him, and blood should be his life, through the attraction of his spirit; and the fruit which proceeded from the tree, by their eating of it, should turn to corruption, and remain apart from me until the resurrection, when it should put on incorruption.

“ Now, the prince of this world had also a charge, that in the event of man breaking my command he should be king over him, but not otherwise. So I left man by my invisible Spirit, and Satan went forth by the serpent to persuade them to eat of the tree which I had forbidden them, assuring them that instead of dying thereby their eyes would be opened, and they would be as gods, knowing good and evil.

“ Now, the man and woman having a desire (by the influence of Satan,) to be wise, before the time of the six days, which are six thousand years, touched the tree in its flowers, and also ate thereof, and brought forth their own likeness, which were infected with diseases, and became murderers; they then saw in themselves and their posterity that the tree was both good and evil. And Eve brought forth two sons, the one conceived in her flowers, but the other in her purity, unto whom I declared that if their offerings were good I would accept them, but their bodies should die. And they brought their offerings before me, and him who was conceived in purity I accepted, but the other I did not. And Satan wrought envy in him, and he destroyed the body of his brother, who I accepted; and I said unto him, ‘What hast thou done? Thy brother’s blood crieth unto me from the ground, and now thou art cursed.’ Then Satan presenting himself before him, told him he must die, and that he had power to kill him immediately; but I said to him I will set a mark on thee, lest any of the legions meeting thee kill thee, as thou has killed thy brother, that thou mayest have thy appointed time, and that the end of thy body may be death. I then gave Adam another son, and I accepted him and his offering. Here are the clean under the sentence of Adam for the preserving of the soul. I said to the clean that they should not marry with the unclean, nor partake of them, nor touch them; and if they obeyed though their bodies should die their souls should live; and at the end of the six days, which were six thousand

years, I would give them bodies as the angels, instead of those that I had cursed. And to their seed I would give the tree of life, and their mortal bodies should put on immortality, but they did not hearken to me; but Satan working by his wicked craft, the clean married with the unclean, instead of waiting my appointed time. And this is the controversy between the people and me, by the influence of the prince of this world, who said his power was to destroy."

Written from John Wroe's mouth by William Tillotson.

*Park Bridge, near Ashton, 23rd of 5th month, 1828.*

"I APPEAR before thee in a bodily shape, and thou doubttest whether I am a spirit or not. And thou inquirest of me concerning Nunn, the church minister, and concerning the resurrection. He tells thee that when I arose many were seen at Jerusalem walking and talking; but I tell thee no one of Adam's seed has put on incorruption, but are waiting till the times are up. For I tell thee that hundreds of the house of Israel shall see many spirits walking, and they shall be seen round the boundaries of Jerusalem, and shall go and tell it to the elders of Israel, and the heads shall condemn them, and say they are deranged. But I tell thee for all this they have not put on incorruption.

"They turn my Scriptures into another meaning, but I will now make my Scriptures meat for Israel. They say the bread that I am giving to my children is without salt. But I will shew to both Hebrew and Gentile that my word has not lost its savour, for I will cause thee to open thy mouth, and utter words that they cannot understand.

"I will now work, and no man shall hinder me; for it is the sixth day, and I see all my servants waiting for their wages, and the day is far spent, and in the third watch. But who are they that shall receive the reward? Who are they that I shall make stewards over all my affairs? Are they those who have stopped at the law and not obeyed it?

Are they those who have stopped at the gospel, and not done as the gospel has said? No; their bodies shall return to dust. But he that has my Spirit will do as the Spirit declared to the prophets; if not my kingdom would be divided."

Written from John Wroe's mouth by William Lees.

*Park Bridge, near Ashton, 5th of 6th month, 1828.*

"I WILL shew to the sons of men that I will put my Spirit within them; but down to this day it has but overshadowed them. It shall first rest on them, and overcome the world, and cast unbelief to the ground. And the Spirit shall feed them as the water feedeth the lily, and the willows by the water-side; afterwards it shall be put within them, and rule and reign in them, and take away the stony heart, which is the heart of blood out of their body, and give them a new heart—a heart of flesh, (Ezek. xxxvi. 26,) for blood cannot inherit my kingdom."

Written from John Wroe's mouth by Edward Lees.

*Park Bridge, 6th of 6th month, 1828.*

"I WILL shew them the mysteries of their own hearts, which has not been unfolded since the day that Adam hid himself among the trees; for I will take skins and cover man's nakedness—not the skins of animals, for I will put man and woman in one—one spirit—one likeness—one skin will I cover them with; immortality will I crown them with. The kingdom of heaven will I put within the heart of man; and I will put the dread of the man and the woman upon all animals; they shall not be able to hurt nor devour in all my holy mountain."

Written from John Wroe's mouth by William Lees.

*Ilfracomb, 29th of 6th month, 1828.*

"I GAVE a command to the twelve that they should bring forth a resemblance of my body and blood, by eating of bread and drinking of wine, till I turned my hand a second time to gather together the dis-

persed of Judah; this was to be done as a remembrancer till I began to visit; but now when I visit the word is that bread of the sacrifice, and he that eateth the word eateth my body; and he that obeyeth my commands is washed by that blood which I shed upon the cross: and happy shall he be that obeys it—his kingdom shall be to all eternity; the fruits of his body shall possess the heaven and the earth.

“The Scriptures have I fulfilled in myself, and I will fulfil them in my people Israel; they shall do greater works than I did; they shall cast out devils, and tread serpents under their feet. I performed all my works to shew that Israel should do the same.”

Written from John Wroe’s mouth by William Tillotson.

*Swansea, 2nd of 7th month, 1828.*

“WITHIN forty and two years of the branch proceeding from me will I perform all things that I have declared. And within three years of this shall they keep my laws and statutes; there shall not one jot or tittle of the Scriptures fail of them. And within seven years of the forty and two shall they encamp seven years round the city of Jerusalem, and the temporal building shall they see with their eyes—built in their sight; and I am the builder of the temporal building, that is their bodies, and there will I put the life of the last Adam, and it shall possess all my glory.”

Written from John Wroe’s mouth by William Tillotson.

*Dean Cottage, near Ashton, 19th of 7th month, 1828.*

“BEFORE the woman was taken out of the man he was holy, just, and good; so now I have taken the branch of the man from the woman, and it shall dwell in the man and the woman; for in the first Adam the woman dwelt in the man, and not man in the woman. And before man can be redeemed he must dwell in the woman, for it is the seed of im-

mortality, and the woman in me, for she is become as my bride—the wife of my youth.”

Written from John Wroe’s mouth by William Tillotson.

*Park Bridge, near Ashton, 23rd of 7th month, 1828.*

“I WILL take away every tenth of both male and female; and they shall say this is for the house of Israel: it is a born eunuch. Two of each sort will I take, and after that I will have every seventh, male and female; these are born in flesh and blood, as the temple on which I rested was; and as I was a servant to the twelve tribes of Israel, so shall these be to my chosen. They shall nourish my children, and feed their little ones; and their desire shall be to serve them, for my people shall be to them as gods, and they as sons unto them.”

Written from John Wroe’s mouth by William Tillotson.

*Ashton, 1st of 1st month, 1829.*

“As the tree of the woman purifies itself, so will I purify the blood for a thousand years for the sake of the servants, that the enemy may be tried when he is chained from the life of the blood, that the people say had we not had blood we had not sinned; but this shall prove Satan and the first Adam, that he was not willing to wait till it was purified; so the life of the blood shall go for the offering of sin, that all flesh may live unto me, for flesh and blood cannot inherit the kingdom, (1 Cor. xv. 50,) but the evil must serve it. So stand thou boldly before the world, and tell them that flesh and bone, and the life of the branch, shall live unto their God in the kingdom! So the whole house of Israel shall possess the life of the last Eve, being married unto the last Adam, which is the father of all; and all that live shall know her; and the fish of the sea, and the beasts of the earth, and the fowls of the air shall know: and the unclean shall be destroyed.”

Written from John Wroe’s mouth by William Tillotson.

*Ashton, 1st of 2nd month, 1829.*

“DISCERN between the clean and the unclean beasts; as they went into the ark,\* by two and two of the unclean, and by seven of the clean, so shall it be to man who dwelleth on the earth; and as it was in the days of Noah, so shall the end of all flesh be. For two who put on immortality, their flesh living, seven who dwell in blood shall be preserved in the holes of the earth.”

Written from John Wroe’s mouth by William Tillotson.

*Park Bridge, near Ashton, 10th of 3rd month, 1829.*

“HE that puts on incorruption is as the angels, but he that puts on immortality is of God. They shall see their offspring round their table, which can never die, nor change—through eternity shall it be established.”

Written from John Wroe’s mouth by William Tillotson.

*Islington, near London, 9th of 4th month, 1829.*

“WHEN I cast Satan out of heaven, I promised to finish man within six thousand years, that he might shew his power during that time, with all the planets that fell with him. Then shall the angels that shall minister on these planets see my justice, and behold my power; for I designed every ball which I fixed in the midst of the heavens for the angels. And I said I will make man within six thousand years on the ball; but first, within six days, I will bring the form of man on these balls which fell with Satan from heaven, that he should be permitted to mar man in the making on those which fell to prove my creation. So it was not man that fell wilfully, but being made subject to the fall, that I might shew my power. So I tell thee, and the whole house of Israel, that he has power on all the planets, which he took for instruments with which to make war in heaven; so the planets that

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\* Figurative of the Spirit.

fell not are for the whole creation, with the angels. I tell thee, with the house of Israel, these are my heavens, and the thrones of mine inheritance.

“In every distinct generation have I drawn up one to heaven, for a sign to them that were left, that man should live with a natural body, as well as those by a spiritual body; the male having the spirit of man, with the Spirit of Christ within the body, and the female the spirit of the bride, with her own spirit, there being four spirits, and yet but two temples standing before the Lord of the whole earth. (Zech. vi. 5.) The man and the woman two, yet one; my Spirit being put within them, they should see my Spirit, which is I, yet have I a body. I am God, and beside me there is none. For the people that dwell on the planets of Satan are influenced by the power of Satan, and he is stronger than they, so he causeth their fall; but now the time is come that I will ransom the planets out of his hand, so that every one that heareth my voice and my word, and abideth in them, shall be my people, and I will be their God. And the planets shall become as the heavens wherein righteousness shall dwell; for now the time is come that I will open the tabernacles of heaven, and shew the works of man.”

Written from John Wroe's mouth by William Lees.

*Park Bridge, near Ashton, 25th of 4th month, 1829.*

“As the first Adam was brought forth lower than the angels, the seed of the latter shall be higher than the angels that overcame Satan and his hosts: they shall appear like unto me in all glory.”

Written from John Wroe's mouth by William Lees.

*Park Bridge, near Ashton, 6th of 5th month, 1829.*

“I WILL command the hosts of heaven to draw forth their swords; and they shall serve my sons and daughters. I have given the incorruptible to be



servants to the immortal; and not the immortal to be servants to the incorruptible."

Written from John Wroe's mouth by William Tillotson.

*Edinburgh, 3rd of 8th month, 1829.*

"I AM the bridegroom undefiled; my bride is one—she is a virgin. Her breasts are comely—they are like the tower of Lebanon; all her bones shall suck of her and be satisfied. I will make all the six churches tremble before that which I take out of the seventh, which is yet the sixth, and she shall overcome; they shall come and worship at her feet, and acknowledge that I have loved her, and that she is mine and I am her's. She is of me, and the bones of the whole house of Israel are contained in her body, and I dwell in her, and my graft shall be in her temple. She needeth not the light of the sun, which resembles them who say they are born of me, but do lie—their sun shall be darkened; neither of the moon, which is the resemblance of the earthly bodies.

"The sun being darkened is those who say they die the death of the righteous and go to heaven; they shall bow and acknowledge that the bride is mine, and I am her's. For every tree shall bear fruit of me; there shall not be one bone of her cast off, for every bone of her is a king and a queen unto me, and a priest upon my throne, and my name written upon her thigh, and in her forehead; and her breasts will I uncover, that all her little ones may suck. She shall carry the fruits of her body, and dandle them on her knees, and her wings shall cover her fruit as the hen covereth her brood."

Written from John Wroe's mouth by Robert Stewart.

*Ashton, 30th of 1st month, 1830.*

"I SAID unto Isaiah xxxvii. 30, 'This shall be a sign unto thee; Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye,

and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward; for out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.'

"The three years are three generations; man ate the first year of such as he fell in—he earned his bread by the sweat of his brow; his sons became murderers, and this was of that which grew of itself. I overthrew that generation, but preserved Noah and his sons in the ark, and began the second year, and that which sprang of the same did they eat; though I came as it was written of me, and would have married them, but they refused, and shed my blood. And the branch which is taken from me shall take root downward, and by the law and the gospel bear fruit upward in them. These are the remnant of the house of Zion who have escaped."

Written from John Wroe's mouth by William Tillotson.

*Devonport, 20th of 6th month, 1831.*

"I TOOK a temple and became a husband on the fifth day, and I was as though I was asleep till the graft was taken out of me; and by the graft will I gather the bones: and I will then arise like a man out of sleep, and shew the fallen angels and devils that I have clothed these bones with flesh, and put my Spirit within them."

Written from John Wroe's mouth by Robert Wallace.

*Sheffield, 13th of 8th month, 1831.*

"WHEN the first resurrection shall take place, and the corruptible shall put on incorruption, the book of records shall be brought out for them, and every man shall be placed in his office in heaven, as he is recorded; and they who rise at that time receive bodies as the angels, but the soul of the wicked, which is the spiritual body, will be separated from the spirit of man, which is as the second death to

the soul, their rising shall be to everlasting contempt, which is till the final resurrection, when God shall judge between them and Satan, for they shall be free of him at that day; for as I raise the righteous from corruption to incorruption at the first resurrection, so will I at the final resurrection raise the wicked from Satan's power, so that they shall no more be servants unto dead things, but to the living; they shall be servants to the angels, and to every creature in heaven, and on earth shall they be subject. 'He hath poured out his soul unto death.' Isa. liii. 12.

"I caused the seed of the woman to become a living soul within her—the soul of the woman wrapt in blood, that it might become a living sacrifice with the life of the woman, which was taken from man, which caused his fall, that out of that which caused his fall I might shew him his glory, the good of that part from which he was made.

"So the woman's seed has become the tabernacle of the living God, that out of it a rib should be taken, whereof an Eve should be made like the Son. So that which man said became his fall has become the topstone, which shall be brought forth with the shout of a king. The man and the woman could not be finished, unless the soul of the woman's seed had been offered for a sacrifice; for if only the blood of animals had been offered, man would not be finished, neither would there be an Adam or an Eve, but under the transgression. But by the blood of the woman's seed being poured out unto death, death shall be destroyed, and the flesh quickened, and the flesh and the bone in the image of God."

Written from John Wroe's mouth by William Tillotson.

*Wakefield, 28th of 9th month, 1831.*

"THE earth also shall disclose her blood, and shall no more cover her slain."\* Isa. xxvi. 21.

"Of the earth I formed a vessel, and it became a

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\* The mortal life being swallowed up of immortality.

living soul; I poured out the soul even unto death, and paid the ransom with the life of the seed of the woman, that at my return the earth might disclose her blood, (that it might be washed away,) and the flesh made meet for a tabernacle for the life of me to dwell in.

“O man! hast thou beholden the bite or the sting of a serpent—how it effects the whole body? Hast thou beholden the bite of a dog when he is mad, how it effects the whole body? Hast thou beholden the air in the room of him that lieth in a fever, how it effects the whole of their bodies? Hast thou beholden the pox, if it touch the blood, that the smallest part of it bringeth forth the likeness?”

Written from John Wroe's mouth by William Tillotson.

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*Wakefield, 23rd of 11th month, 1831.*

“Now the time is come that I have set my hand a second time, and will pour my Spirit upon the seed of man, as upon the seed of the woman. When it abode on the woman's seed, it was the fall of the builders of the Hebrews, and scattered them, and when the Gentiles saw this, and their opinions did not agree, they then began to seek unto the light, and became builders of the common salvation—the remission of their sins. And in their fulness they will be foiled in their judgment as the Hebrews were, for their learning refuseth my Spirit, that it should reign over them; and the house of Israel shall see that their opinions agree not with the Scriptures.

“Now I will bring my word to the former Hebrews—a house full of superstition, who would not have that to reign over them which would have brought them to the end of the law. The Spirit shall bring back the inheritance to the ten tribes of the house of Israel. They who seek only for the preserving of the soul, lest the second death should reign over it, only seek for the key of the six churches, the life of which is the kingdom of heaven,

to receive incorruptible bodies as the angels at the first resurrection. But they who seek for the key of the sixth church, which is yet of the seventh, the life of which is the kingdom of God, to have immortal bodies in the image of my own eternity. I said unto Martha, 'Said I not unto thee, that if thou wouldest believe thou shouldest see the glory of God? Thy brother shall rise again. Martha saith, I know that he shall rise in the resurrection at the last day.' John xi. 40, 23, 24.

"My Spirit that sat on the woman's seed is the resurrection, and shall change the corruptible bodies of those that have died the death of the righteous in the three generations to the likeness of the glorious bodies of the angels, which is the glory of heaven. But did I not say, 'He that believeth on me the works that I do shall he do also? and greater works than these shall he do?' John xi. 26. Their bodies shall never die; the law and the gospel shall be joined together in them; the gospel shall be a light to the law, and the law shall bind the light upon their bodies, which shall never set nor withdraw its shining."

Written from John Wroe's mouth by James Shand.

*Trosley, 13th of 2nd month, 1832.*

"I SENT the prophets with the law, and it was preached to them, that their souls might be preserved by offering sacrifices in obedience thereto, until John the Baptist preached that they should all repent, for my kingdom was prepared for them if they would receive it, and that they should be baptized, that they might receive the baptism of fire, which is through the Spirit, (Matt. iii. 2—11,) not of blood, nor of the will of man, but of him who should give them my kingdom, which is the eternal life of their bodies, which has no beginning nor ending. And I commanded that no man should go in the way of the Gentiles. (Matt. x. 5, 6.) This was till Israel had been proved, that my kingdom

should be preached to them the first, that their bread should not be given to the dogs, (Matt. vii. 6; xv. 24—26;) and if they refused still, and took the life of the woman's seed, the law with the ordinances should be nailed to the cross, (Col. ii. 14,) and then it should be a light to enlighten the Gentiles, (Luke ii. 33; Rom. xi. 11,) and the gospel of the saving of the soul should be preached unto them. (Mark xvi. 15, 16.) Ask either Jew or Gentile if the common salvation was preached from the days of John the Baptist to the sufferings of the cross, but the kingdom of God till they refused; and now the redemption of the soul has been preached till the gathering of Israel, which is the fulness of the Gentiles."

Written from John Wroe's mouth by William Tillotson.

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*Devonport, 26th of 4th month, 1832.*

"I AM straitened till my children have received the baptism of fire; and in that baptism the blood, which corrupteth the temple, shall be washed away; then my son Shiloh, who is spirit and life, shall dwell in their temple."

Written from John Wroe's mouth by Robert Wallace.

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*Devonport, 25th of 4th month, 1832.*

"As the woman handed the evil to the man, and he refused it not, but took it, so now by the hands of the woman will I drive away that evil. For at my first coming I freed the woman by giving her blood as a sacrifice for the redemption of the soul; 'Take away the dross from the silver, and there shall come forth a vessel for the finer.' Prov. xxv. 4. So now I have sent a second time the branch of the woman's seed, the spirit of the immortal woman, that she may dwell there till the evil be driven away, and it shall run through the two golden pipes from vessel to vessel, till every vessel be cleansed, (Zech. iv. 12,) and it shall drive the evil from the man, and cleanse his temple of all the evil which was handed by the

woman. For the graft of me is stronger than the graft of Satan, which she handed to the man."

Written from John Wroe's mouth by Robert Wallace.

*Devonport, 27th of 4th month, 1832.*

"AND it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel." Exek. xlvii. 22.

"The strangers are the ten tribes, they being counted as strangers to the two tribes, being scattered among the Gentiles, and knew not their brethren. (Deut. xxxiii. 9—12.) 'And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord.' Ezek. xlvii. 23.

"This is the explanation: In what nation soever that stranger shall be he shall be appointed to his tribe. For thou Benjamin wast brought forth when the womb was weak, (Gen. xxxv. 16—19,) yet in the beginning he shall be stronger than all the ten tribes: his ending of the old world little, but the beginning of the new world much. Therefore in the morning he shall rise as a wolf, and in the evening he shall divide the spoil with the ten tribes. (Gen. xlix. 27.)

"So let the house of Israel know that Rachel and Leah's bond-servants, their children which shared a temporal inheritance with the children of Rachel and Leah, are the type of those who are taking hold of the visitation, out of ten languages: 'Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you,' Zech. viii. 23, which are the ten tribes, being mixed by

marriage, and being carried captive into many nations. So were the seed of Jacob mixed with the bond."

Written from John Wroe's mouth by Robert Wallace.

*Devonport, 22nd of 5th month, 1832.*

"I WILL shew the Trinity in many forms: the Father of Israel is God—the man, and Christ, and the bride, these three are one; the woman, her sister, and Christ—these three are one; the father, the mother, and the son—these three are one, which are as the Trinity; the spirit is the life of them, and the children that are born of them are the children of the Trinity, who never saw, nor knew evil."

Written from John Wroe's mouth by Robert Wallace.

*Exeter, 31st of 5th month, 1832.*

"I WILL be glorified in all the planets; for I will drive Satan to the place I appoint him, which is hell. On every planet are the bones of Israel, each of which contains a hundred forty and four thousand bones. 'Thy dead men shall live, together with my dead body shall they arise.' Isa. xxvi. 18.

"Now, the tree of life shall open the eyes of the blind, who acknowledge they have been dead to knowledge, and they shall live with the dead bodies of those who confessed before their bodies died; they shall live together, and the dead bodies which are mouldering in the dust shall appear with bodies as the angels. But those spirits who have confessed they were dead to knowledge, shall have flesh and bone, and the mortal and immortal life within them, it being the life of their temples in my image."

Written from John Wroe's mouth by Henry Brown.

*Devonport, 30th of 7th month, 1832.*

"I GAVE the man and the woman a sign that they should not eat of the tree, which should be every month, which sign was the blood with which it should be sprinkled, that he might know it. The



man ate of it, being asleep, and then cast the blame upon me, that the woman gave it to him. I then looked down upon the woman, and said to her, 'I will put enmity between that seed which thou shouldest have given to man, and that which thou didst give: and that seed which thou gavest shall bruise the heel of that which thou shouldest have given, and that seed which thou shouldest have given shall bruise the head of that which thou didst give unto man.'

"Now, the good part that I will give thee shall overcome the evil part; and within the six days thou shalt be the glory of the man, and the man the glory of me, 'I in you, and you in me,' John xiv. 20; xvii. 21, being three persons yet one."

Written from John Wroe's mouth by Joseph Churchward.

*Devonport, 2nd of 8th month, 1832.*

"THE thief said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Luke xxiii. 42, 43.

"Now I answer: He has not yet entered into paradise, neither am I yet glorified; parables are for the world, but Israel an open door.

"There are but three days and a half in the whole race of man, which is the life of the blood; and there are two thousand years in each day, which is one generation; then it is not two thousand years since I rose from the sepulchre; then within this day, which is two thousand years, those that believed in the saving of the soul, whose bodies are dead, shall have bodies as the angels. But those who live and believe, and do the work, shall have bodies in my image within this day; and in the half-day they shall generate, and bring forth my image without blood, and glorify me, being one with me. And within the fourth day I will rest, which is yet the seventh."

Written from John Wroe's mouth by Joseph Churchward.

## CHAPTER XI.

*Divine Communications concerning Ceremonies ;  
from 1823 to 1832.*

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*Liverpool, 23rd of 4th month, 1823.*

“I, THE root and offspring of David, command thee, John Wroe, to declare unto my children that they must keep the law; and if they will keep the law and observe my ways, I will be unto them as a ball of fire, both by day and by night. Now let all your doubts depart from you, for I told you before that your ways were not mine, nor mine your’s, for I will bring you both under my laws and into my kingdom. Every one shall be appointed to their own tribe, that they may be ready for the ark,\* which I shewed thee, which I will cause my children Israel to prepare.”

Written from John Wroe’s mouth by Robert Harling.

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*Idlethorpe, 27th of 1st month, 1824.*

“WHEN thou art come out of the water, my children shall remember the laws which I gave unto Moses; they shall eat nothing that I commanded them by him not to eat; they shall not touch any dead thing with their hands that has died with the blood within it. I will cause all unclean beasts to pass out of the land, but the clean beasts which I named unto Noah shall live for ever.”

Written from John Wroe’s mouth by William Tillotson.

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*Ashton, 5th of 12th month, 1824.*

“THE testimony is as the brick to build with, which is the gospel; and when their building is finished the Gentiles are fulfilled. Then the lord of the land will come and say, Who has built here, and where is

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\* The immortal Spirit.

your right? Have ye any law to shew for this—where are your writings? They shall say we have the gospel. Then they shall be like them that say I have eaten, drunken, and prophesied in thy kingdom. The Lord shall say where is thy wedding-garment? Then they shall answer I have none but the gospel. Then he shall answer, Thou art not the heir—this is not thy possession—thou hast built on another man's ground. Then the Lord shall bring forth his people, with the law written on their hearts, and they shall shew their writings before the Lord by the works he has caused them to do, and the Lord shall say well done, good and faithful servant, thou art the heir of mine inheritance—thou shalt drive them out of their possessions and they shall trouble thee no more.”

Written from John Wroe's mouth by William Tillotson.

*Street House, 15th of 2nd month, 1825.*

“WHO is the house of Israel? They that are sealed, married, and circumcised. But if ye play the harlot, the Lord has sworn he will not open the seal, which is opening their understandings to see these things; for ye have broken his covenant, and are without a wedding garment.”

Written from John Wroe's mouth by William Muff, junior.

*Ashton, 21st of 3rd month, 1825.*

“ABRAHAM was a Gentile; so was Ephraim before the Lord called him forth, but he that remains as the Gentiles will not be able to find the way. This may be a mystery to you, but the Lord has a birth-right for each, and he that selleth his birth-right is not an Hebrew; for Jesus shed his blood to purchase the birth-right for them, that by his blood their souls might arise an incorruptible body out of their corruptible body. But none will come out from among them but such as are of the faith of Abraham. And this shall be a certain sign to them when they are gathered, that the Scriptures have

and their fulfilment, and the decree of the Lord cannot be broken."

Written from John Wroe's mouth by William Tillotson.

*Street House, 14th of 6th month, 1825.*

'SON of man! have I not commanded thee to set thy house in order, that it may be a figure of what shall be in my day, my year, which is one thousand? There shall be no painted furniture; no paints shall there be in my house at Jerusalem and Zion,\* the matter shall be there. This cry shall go throughout your land, that I have caused Jerusalem to be searched with a candle; and as I have caused your houses to be searched, search ye for me with the candle of my Spirit, for I am the light; but that soul that has a picture or a likeness hid, and kept as under a cloak of deceit, my light shall not shine upon him. And when I come I will burn all these abominable things out of my sight; then all the mortal trees shall put on immortality, and there shall not be seen a dead root of those things which I have caused to grow; but the unclean will I burn at my coming. This thing shall be upon all things which are living at that day; for there shall be as great a difference of the things which I cause to grow, as there shall be amongst you and the wicked."

Written from John Wroe's mouth by William Tillotson.

*Park Bridge, 30th of 6th month, 1825.*

'HE that has joined the world in signing unto combinations has signed the works of the devil, and not me."

Written from John Wroe's mouth by William Tillotson.

*Gravesend, 25th of 8th month, 1825.*

'THAT which divideth the hoof and cheweth not the cud, or cheweth the cud but divideth not the hoof, is set typical of those that seek only for the preserving

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\* Being a figure of the body of the man and woman.

of their souls. But that which cheweth the cud and divideth the hoof, is set typical of the immortality of the natural body.

"Ye say if it either chew the cud or divide the hoof we may eat it, but he that does partake of these shall find the grave; but he that joins the new covenant, which is the keeping of the law and gospel, shall find immortality. The world cries the laws are so narrow that they cannot travel in them. Is not the morning star the first light? Then ask for it, that it may be given you, that it may be your light till the sun appear, then you shall see the sun."

Written from John Wroe's mouth by William Lees.

*Park Bridge, 18th of 9th month, 1825.*

"SIBLEY must cease laying again the foundation of repentance. Let him go to the Scriptures, and read and understand the Lord's words at his last supper. Did he not say, 'Take this bread, and eat it in remembrance of me, for it is my body; and drink this cup, for it is the blood of the New Testament shed for many until I come.'

"Now, will he say that the Spirit, the second child, is not taken from the woman, and caught up unto God and to his throne? Will he say that the Lord has not set his hand a second time, and is gathering Israel? For the Lord bids you now go on and pursue for your kingdom, that your temples may be built; for they shall be weaned from the breast, and drawn from the milk."

Written from John Wroe's mouth by William Tillotson.

*Gravesend, 10th of 6th month, 1826.*

"SON of man, hear these words that I now give thee! Will my sons and daughters seek medicine for thee and not for themselves also? Will they yet seek after the doctor of man, and not the doctor of the living God? Am not I thy physician? Am I not able to heal thee? As thou hast vomited at their physick, so shall they vomit at their doctors. The

type have I set in thee; no doctor shall come near thee—no physic shall come within thy mouth, for thine affliction is to prepare thee for my word.”

Written from John Wroe’s mouth by John Taylor.

*Ashton, 27th of 6th month, 1826.*

“AGAIN, son of man! say thus saith the Lord: What is the tree of life? Does not the tree of life, in which the garden of Eden was placed, live? It is eternal life; the two swords yet turn every way to keep it, which shall be given to my people that are married, circumcised, and wear their beards, and mar not their temples, and have my commands with them. These are the sealed number—they have my whole armour.”

Written from John Wroe’s mouth by Henry Lees.

*Park Bridge, 12th of 1st month, 1827.*

“I WILL now explain to thee the tree of life, and the river which thou sawest running between them, which through the two golden pipes empty the golden oil out of themselves. (Zech. iv. 12.) The two trees that thou saw bearing fruit are the man and the woman, and the rest of the trees are the members of her body. The river is the life of God which dwelt in the body of Jesus; and the branch of Christ is the life of Israel.

“Son of man! utter a parable before the house of Israel! A certain man had a river, and he placed a large mountain on each side thereof, and called forth labourers to plant their trees—some on this side of the bank, and others on that side of the bank. They came forth and called to the owner, who answered, ‘Plant where you will, but I call you to plant by the side of Zion.’ They said where is Zion? He answered, ‘This river is Zion, and without this water ye cannot bring forth your children; ye may travail, but ye never shall be delivered.’ The labourer said, ‘My lord, let me reason with thee; if I plant between these two mountains it will be dangerous, it

is so narrow. There is the law on one side and the gospel on the other, and I can keep neither; and if I should break either of them, and be pushed into the water, I shall be drowned. But there is a large piece of land on this side of the mountain, cannot I plant there? And if I pass over this gulf and the other mountain, there is a large piece of land, I can plant there. So the owner of the garden looked upon it, and saw the whole garden planted with trees; and he said, Son of man! are not all these with young—they cry to be delivered.

“Then, son of man, utter these words also! He that can bring forth his children, let him bring them forth; for the time is come that every man shall be delivered. So now thou lookest round and seest who bears twain; and thou seest that those who dwell between these two mountains, by the side of the river, look little in the eyes of the others, they have been under the law and the gospel; for I tell thee one tree by the side of the river is the law, and the other is the gospel; the water is my word made life in them, and as I live they shall live also. And every tree which is not planted between these two banks, that the water may cleanse them, shall be destroyed from the face of the earth. This is my covenant with man. For I will cause four rivers to pass through the whole earth, and they shall water the face of the garden; for the whole world is divided into two parts, one dwells on this side of the bank, and the other on that side of the bank; but he that dwells within the banks so that the river can cleanse him, shall be washed clean and white, he shall see my kingdom, and his body not taste of death; his raiment shall shine whiter than the lily in the valley, for I will crown him with eternal life.”

Written from John Wroe's mouth by William Tillotson.

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*Street House, 29th of 4th month, 1827.*

“I NOW give a command to all that are joined in this covenant, to loose all your birds, that they may

be no longer confined. I prepared an ark for all the birds, both clean and unclean, to preserve them; are ye protecting the fowls of the air by confining them? Let them go to their places. He that keeps these things confined, which I have created, he also shall be confined by the power of Satan till the battle be fought."

Written from John Wroe's mouth by William Muff, senior.

*Street House, 24th of 2nd month, 1828.*

"THE seventh day is the Sabbath for the law; the first day for the gospel; one hour out of each day. These are the hours of which I foretold you in my gospel: 'Tarry ye here, and watch with me; and he went a little further, and fell on his face, and prayed. And he came unto the disciples, and finding them asleep, saith unto Peter, What, could ye not watch with me one hour? He went again a second time, and prayed; and he came and found them sleeping again, for their eyes were heavy. And he left them and went again and prayed a third time. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest.' Matt. xxvi. 38—45. For the sabbath breaker is still asleep. And he that keeps the hour on the seventh day, and not on the first, is like the former Hebrew—his body must die; and he that keeps the hour on the first day, and not on the seventh, is like the Gentile—his body must see corruption."

Written from John Wroe's mouth by William Tillotson.

*Park Bridge, 17th of 4th month, 1828.*

"HE or she who has not a living seal and a wedding garment shall never enter into my house. Many shall have seals, and be like the world; though they say they live, yet shall they be dead.

"I spoke of the ten virgins, all having lamps, and they were all numbered in Israel, five wise and five foolish; the wise having oil, but the foolish without. The seals are the lamps, and the words of



the visitation to lead Israel is the oil; and he that abides in my word, as the Scriptures have said, shall never be without oil, neither shall his oil stay; though he borrow many vessels, yet shall it run, and this is the living water that I said should flow out of his belly. For those that have living seals shall know the time and the season; for when the enemy shall come to destroy them, they shall be found awake and not asleep."

Written from John Wroe's mouth by Samuel Lees.

*Ashton, 9th of 1st month, 1829.*

"HE that is willing to obey my command by that office to which I have appointed him, his seed shall be of honour; but he that craves an office without performing the other is like the Hebrew that says he believes the law, and performs it not; the end of his body is death, and it is without honour.

"Then I ask the house of Israel by my name, how can he believe the gospel, till he have performed the first works of the law? If a master have a servant, will he promote him to a greater office than that which he has if he hath not performed the first work? But if he have performed his first office, he is promoted to a greater. Then I tell thee, if the ten tribes of Israel had not turned back to the law, they had not been able to perform the works of the gospel.

"So now I tell thee that the law and gospel are become one—one branch in one vine, with twelve boughs, which shall bear the whole house of Israel. And for thee, if thou sayest thou believest my word, and art afraid of my people, and holds back my word, thou art like the Hebrew and Gentile—faith but not works; for I tell thee it is neither Hebrew nor Gentile that will inherit my kingdom, but he who is found without guile."

Written from John Wroe's mouth by William Tillotson.

*Ashton, 30th of 1st month, 1829.*

"ALL people that are joined, and have signed for

the destruction of Satan, shall join the first covenant which I will give unto thee. Man must first be married, sealed, baptized, and anointed; then he shall sign the covenant of the first, that the hand may guide the heart, and the heart the tongue."

Written from John Wroe's mouth by William Tillotson.

*Park Bridge, near Ashton, 5th of 6th month, 1829.*

"HEARKEN! O my people, that have in your hearts to do the things that are right! And give hear, O my nation! for a law shall proceed from me which shall rest upon you for a light; so that it shall be said in other nations, 'Where is there a people like unto this people that are called Israel?'"

"I will lay weight to the plummet; and I will breathe upon my people, and water them with the dew from heaven, and give thee sure bread and sure water for them, and my new covenant, which I have made with them, I will have always before mine eyes, and will command the hosts of heaven to draw forth their swords. I will give a command, and they shall serve my sons and daughters."

Written from John Wroe's mouth by William Tillotson.

*Sheffield, 12th of 12th month, 1830.*

"EVERY law that was given by my prophets shall now come upon thee, and sit upon the bones of Israel, and by me shall be obeyed, for I will do it for them. My law shall be honourable in the sight of my people, it shall glorify and worship me; they shall not be drunk by it, nor stagger, neither by day nor night."

Written from John Wroe's mouth by John Shaw.

*Sandal, 1st of 2nd month, 1831.*

"AND I will give them a new law within their heart; and my Spirit shall rest upon Israel both by day and night; and they shall say it is my Spirit that sits upon them, that will fulfil the law and the gospel, so that the natural man will cease boasting, and the spiritual man perform my work."

*Sandal, 5th of 2nd month, 1831.*

"THOU hast laid before me Colossians ii. 14: 'Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.'

"I now answer thee: Was it not needful when I had fulfilled the law and gospel, and no one believed that I should fulfil that Scripture, (Isa. lxx. 1,) that I would shew myself unto a people that was not called by my name? And I took the things which were against the Gentiles, viz., ordinances, long hair, beards, and circumcision, and nailed them to the cross, lest they should be laid to their charge. And I told them in Acts xv. 29, if they would keep from things strangled, and from fornication, and from blood, and would do with their hands the things which I commanded, which was the law of the gospel, they should have an inheritance with those who seek for the salvation of their souls; and at the first resurrection they should receive incorruptible bodies."

Written from John Wroe's mouth by James Shand.

*Sheffield, 29th of 4th month, 1831.*

"UPON thee shall hang all the laws, commands, statutes, and judgments; and the graft of me shall quicken them together, with the law and ordinances hung thereon."

Written from John Wroe's mouth by William Tillotson.

*Whitby, 8th of 11th month, 1831.*

"AND every man who has joined the second covenant, which makes the law and gospel one, that hands may become a beautiful garment, these are the two staves, which shall become one staff in the house of Israel; they shall be bound and sealed from the world, and the bonds of the seal shall be thrown open to the house of Israel, and they shall go in and out and find pasture; it shall be as a well

of water continually, and no man shall be able to drink of this water but he to whom it is given."

Written from John Wroe's mouth by William Fortune.

*Wakefield, 23rd of 11th month, 1831.*

"BUT did not I, the Spirit that sat on the woman's seed, which was the body of Jesus, say, (John xiv. 12,) 'He that believeth on me, the works that I do shall he do also; and greater works than these shall he do?' His body shall never die; the law and the gospel shall be joined together in them, the gospel shall be a light to the law, and the law shall bind the light upon their bodies, so that the light shall never set, nor withdraw its shining from them."

Written from John Wroe's mouth by James Shand.

*Wakefield, 5th of 12th month, 1831.*

"AND the law that I have revealed to thee by little and little, I will tie it round their necks, and it shall hang as a seal upon their hearts, and be a living covenant between them and the graft of my Spirit, that shall sit on them to do the work that I did, that they may enlighten the world afresh, and that darkness may sink under it.

"Then, my servant, be valiant to the law—deliver it to the people, for Israel will obey it; for I will hedge them in on every side; for man shall worship me, and be the glory of me; and the woman shall be the glory of the man."

Written from John Wroe's mouth by James Shand.

*Trosley, 2nd month, 1832.*

"THESE are the sons of Israel: Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, Dan, Joseph, and Benjamin, Napthali, Gad, and Asher." 1 Chron. ii. 1, 2. But Dan is taken out, and Manasseh, the son of Joseph, put in his place; and being Joseph's firstborn, who was the firstborn of Rachel, Jacob's lawful wife is placed the head of all the twelve.

"And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

And Laban said, It is better that I give her to thee, than that I should give her to another man; abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah, his daughter, and brought her to him, and he went in unto her. And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? Did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, it must not be so done in our country, to give the younger before the firstborn. Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. And Leah conceived, and bare a son, and she called his name Reuben." Gen. xxix. 18—28, 32.

"And God remembered Rachel, and God hearkened to her and opened her womb. And she conceived and bare a son; and said, God hath taken away my reproach; and she called his name Joseph." Gen. xxx. 22—24. "And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Billah his father's concubine: and Israel heard it." xxxv. 22.

"Now the sons of Reuben, the firstborn of Israel, (for he was the firstborn; but forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's. 1 Chron. v. 1, 2.) And the names of Jacob's sons are named on the names of the issues of the sons of Joseph, Manasseh's two sons, and Ephraim's ten sons.

“And Joseph took them both, Ephraim in his right hand towards Israel’s left hand, and Manasseh in his left hand towards Israel’s right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim’s head, who was the younger, and his left hand upon Manasseh’s head, guiding his hand wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth.” Gen. xlviii. 13—16. And he afterwards blessed the twelve tribes, (Gen. xlix.) and Moses blessed them. (Deut. xxxiii.)

“And these are the names of the sons of Manasseh and Ephraim: the sons of Manasseh; Ashriel, whom she bare: (but his concubine the Aramitess bare Machir the father of Gilead:) The sons of Ephraim; Beriah, and Rephah was his son, also Resheph, and Telah his son, and Tahan his son, Laadan his son, Ammihud his son, Elishama his son, Non his son, Jehoshua his son. (1 Chron. vii. 14, 23—27.) And the twelve tribes I have divided into two houses and four quarters: the one house is the Hebrews, who under the gospel are called Jews, who would go no farther than the law of Moses; but I will bring them back unto me by faith, which shall perform my work. And the other house, Ephraim, is the ten tribes, who are among the Gentiles: I will bring them unto me by faith, and prove them by works.”

Written from John Wroe’s mouth by William Tillotson.

*Trosley, 2nd month, 1832.*

“FOR my Spirit shall bring them all from under the law and gospel into the law of liberty; for he that believeth, the Spirit shall do the work for him.

And these are they whom John saw in vision, in the seventh chapter of the Revelation of my Spirit, to abide on her, to do my will. (Rev. xix. 7.)

“He that hath patience to hear, let him hear what the Spirit says to the bones of the whole house of Israel. For I will now bring the virtue of my Spirit into their bones; and I will breathe the virtue of my Spirit into their nostrils; and as I live, so shall they that obey my law: this is the last covenant which I will make with the bones of the whole house of Israel.”

Written from John Wroe's mouth by William Tillotson.

*Devonport, 27th of 4th month, 1832.*

“I WILL now shew unto Israel the interpretation of the 47th chapter of Ezekiel, beginning at the 8th verse, wherein it is said the waters shall be healed. ‘Then said he unto me, These waters issue out toward the east country, and go down into the desert, and into the sea: which being brought forth into the sea, the waters shall be healed.’ The water is my Spirit, which shall run as water; and as the earth drinketh up the rain, which man cannot gather, so shall Israel drink this water; so that those who are of the world shall not be able to take this Spirit from them, no more than they shall be able to gather up the water that is spilled on the ground. ‘Afterward he brought me again, unto the door of the house; and behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters

were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.' 1—5 verses.

"It shall first come to the ankle joint, and that shall be healed, and shame banished. Then to the knee joint, and that shame banished. Then to the loins, there I will stop, and plead with them, and I will banish that shame. And I will put the scale to the balance. One end of the scale is the law, wherein the weights shall be put, wherein his righteousness shall be put; and the graft of me shall hold the scale; and if his works be found right, that it covereth the law, he plucketh away the weights, and he swimmeth out of the scale into this river, and he is healed from mortal to immortality. 'Thus saith the Lord God: This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.' Ezek. xlvii. 13.

"Joseph having two portions is the two houses, being the house of Ephraim and Manasseh, his two sons; his father claiming his two sons—blessing them, they being the third generation, they were the two houses, Joseph claiming the children after them, which is the fourth generation, and yet his father's inheritance. So Joseph gave his inheritance to Manasseh, as I, Jesus, give my inheritance to the branch. 'And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.' verse 22.

"The strangers are the ten tribes, they being



counted as strangers to the other two tribes, being among the Gentiles. 'And the remnant of Jacob shall be among the Gentiles, in the midst of many people as a lion among the beasts of the forest.' Micah v. 8. Because they knew not their brethren, neither would they acknowledge them. Benjamin, which dwelleth between the breasts of Joseph and his son; 'Thou shalt have a place also without the camp, whither thou shalt go forth abroad,' Deut xxiii. 12, which was the type of the Spirit, which dwelt with me when I abode on the nature of the seed of the woman, which was to be preserved till the end of the first world, that there might be a new world made, the bone and the flesh being of the old world; and the spirit, which is life, given to the tribes, which are twelve tribes of the life of the woman. 'And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord.' Exek. xlvii. 23.

"This is the explanation: In what nation soever that stranger shall be, he shall be appointed to his tribe by my Spirit: and his father's family and his inheritance shall be as one in Israel. So let the house of Israel know that Rachel and Leah's bond-servants—their children, which shared a temporal inheritance with the children of Rachel and Leah, are the type of those who are taking hold of the visitation, out of ten languages, which are ten tribes, being mixed by marriage, and being carried captive into many nations; so were the seed of Jacob mixed with the bond, and my Spirit shall search them out."

Written from John Wroe's mouth by William Stivey.

*Exeter, 31st of 5th month, 1832.*

"ISRAEL will shake off the ways of the world, as the wind shakes off the leaves of the trees: they will shake off all idle ceremonies."

Written from John Wroe's mouth by Henry Brown.

*Devonport, 19th of 6th month, 1832.*

“IF there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness; then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom.” Job xxxiii. 23, 24.

The Spirit of the Lord being upon me, I heard the following words: “The ransom is the pearl, and now the time is come that it shall be purchased. (Matt. xiii. 45, 46.) He that comes out from the world, and seeks my Spirit, that it should reign over him, it shall teach him the righteousness of the law and gospel, which shall not condemn, but protect him from the enemy; his flesh shall become fresher than a child’s, and his skin fairer than the lily; he shall be returned to the days of his youth; his bones straighter than the willow in the water-course.” Isa. xlv. 5.

Written from John Wroe’s mouth by Joseph Churchward.

*Devonport, 1st of 8th month, 1832.*

“I CAME and rested on the woman’s seed, and I did without the doctor, the lawyer, and the parson. Now my Spirit shall not sit upon these characters, and those who go unto them shall stand in great need; death shall be their end, because they refuse that my Spirit should rest on and reign over them.

“He that hath my Spirit will not rest till my name be written in his forehead, and on his heart. Though Satan will come forth with his mark, yet can he not do the work, the work shall prove whether they be mine or Satan’s; for if the body die, they are not for the kingdom on this planet, and have come short of my glory. Jerusalem is for that woman that does the work, and Zion for the man.”

Written from John Wroe’s mouth by Joseph Churchward.

*Edinburgh, 29th of 9th month, 1832.*

“HE that taketh the sacrament after he has joined my covenant, shall be as the former Hebrews. By

the law of Moses they sacrificed beasts and fowls; but instead thereof they took the life of the woman's seed, that whosoever should eat the bread, and drink the water that I should give, instead of the flesh of animals, it should be as my body and blood for the life of Israel, and they should receive incorruptible bodies at the first resurrection. I have set four males and four females to bring the people from under the mountains, which is the curse of the law and gospel, which should go over the face of the whole earth; and the remnant of Israel who are left I will let go my Spirit, which is life, and create them afresh, lest the Scriptures should pass unfulfilled."

Written from John Wroe's mouth by James Bruce.

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*Wakefield, 22nd of 10th month, 1832.*

"EVERY man must be circumcised; as the gardener cutteth the bark of the boll, and putteth in the bud, so that the sap of the tree feedeth it till it becomes wood, so shall my graft be put in every one that is circumcised. And if he who is circumcised nourish not the bud, it will dry away, and become a withered branch; but he who does as the Scriptures say, shall have water sufficient to water the bud till it bear fruit, which is not of blood, nor of man, but as the woman's seed, immortal."

Written from John Wroe's mouth by Charles Robertson.

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*Wakefield, 14th of 11th month, 1832.*

"I HAVE sent my servant from under the two mountains with the law and gospel to be one; and I have confirmed it with circumcision, that it might rest on the people as a mantle that covereth them, that they may come from under the curse of the law, which is the death of the body."

Written from John Wroe's mouth by Susannah Wroe.

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*Wakefield, 23rd of 11th month, 1832.*

"HE that turneth away his ear from hearing the

law, even his prayer shall be abomination." Prov. xxviii. 9. For he that breaketh any part of it, though he says he is righteous and holy, and though he says his soul is saved, yet his body shall see corruption, which is the sentence of the law. The first sentence of the law is the death of the body; the second sentence is the soul being under the curse till the final resurrection. Thou askest who can keep the law? I tell thee he who asketh with faith—that spirit which I will give shall keep it for him; and I will give him strength to bear my Spirit, lest it should be as new wine in old bottles."

Written from John Wroe's mouth by Susannah Wroe.

## CHAPTER XII.

*Divine Communications.—1833.**Bradford, 3rd of 3rd month, 1833.*

“MACHINERY shall prevail until there is no hire for animals, and that Israel can be conveyed from kingdom to kingdom as on the wings of an eagle for swiftmess.”

Written from John Wroe’s mouth by William Muff.

*Gravesend, 13th of 3rd month, 1833.*

“THE laws of the land shall protect my people; for my Spirit shall rebuke Israel’s adversary in both houses of parliament; and I will cause them to make the laws, that the Scriptures may be fulfilled, though they know it not.”

Written from John Wroe’s mouth by William Tillotson.

*Gravesend, 18th of 3rd month, 1833.*

“The newspapers shall gather Israel as well as the preachers. And for thee, my messenger, thou hast cried unto me that I might take those out which do not belong unto Israel, and I have hearkened unto thy cry, and it has sorted the people: for thou said they that were not Israel devoured them that were. What must I liken thee to? A man that buildeth a house, and he had many sons, but not sufficient to finish it, so they had many labourers; one of his sons cried unto him, Turn these labourers and bond-servants off: and he hearkened unto him. That son then mourned seeing there were not men sufficient to finish the building, and he cried for labourers, but they rose up to slay him, but the father protected him. So thy prayer is not good, neither is it accepted in my sight, for Israel must have many servants.”

Written from John Wroe’s mouth by William Tillotson.

*Gravesend, 20th of 3rd month, 1833.*

“HEAR and understand! for the marriage contract must appear, temporal and spiritual, and the substance be felt in every male who is of Zion, and every female who is of Jerusalem, being two, and yet one. An act shall pass in both houses of parliament, that every religious sect be married by its own form, and Israel by my form.”

[This was fulfilled twelve years after; the Act was passed on the 17th of the 8th month, 1836.]

“I will then give thee a book, which shall be delivered to every priest; and they shall be married to be one in body and spirit—and they shall surrender themselves unto me, and they shall possess the new world, the old temple being made afresh like unto mine, without seeing corruption.”

Written from John Wroe’s mouth by William Tillotson.

*Wakefield, 7th of 4th month, 1833.*

“THERE are some that have been numbered in Israel that will be hung over their own doors, because of the league they have made with man; but the Lord’s words are at present swallowed up. Ye think ye have peace, but I tell you there is war: the sword from east to west, and mark August. Every name that is entered as a member of the Union is in parliament, and they have nothing to do but send and say try them, not as other people, but as they try them in Ireland; for as it has come to pass in Ireland so shall it in England.”

Written from John Wroe’s mouth by William Tillotson.

*Wakefield, 20th of 4th month, 1833.*

“I WILL sweep London as a man sweepeth his yard with a besom; for one half of it will become a lake, and will be for depth that men of war will be able to lay there. But there will be a railroad from London to Dover, and a high road from Dover to Calais, and a railroad from Calais to Jerusalem, in Palestine.”

That part of the prophesy relating to the railroad from London to Dover is now fulfilled.

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*On Sunday, the 21st of 4th month, 1833.*

John Wroe preached in the chapel, in George's Court, George's Street, Leeds, and uttered the following prophecy: "Ye think ye have done with the cholera, but I tell you no! for the destroying angel will go from nation to nation, and the plague will return to this land England."

[This was fulfilled; the cholera returned to England in the same year, and prevailed greatly in London, as well as the country.]

"And your combinations and clubs will fall upon your own heads. And this year and the next many of your crops will be burnt up; even with lightning and fervent heat from the heavens, and thousands of cattle destroyed by it."

Witness, David Bullough.

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Fulfilled in the summer of 1833; great destruction took place in many of the different fruits of the earth, by storms of wind, rain, hail, and lightning. In the 6th month, at Madras, the heat surpassed any thing previously known in that presidency, people died of heat alone, without any actual disease. In the 6th month, 1834, in the northern departments of France, during a most tremendous storm, many houses and buildings were struck by the lightning, and with their contents consumed; and even the standing crops became a prey to the devouring element. In the 8th month, in Silesia, the sudden and excessive heat parched the corn to such a degree, that a good deal of it fell out.

Stockholm.—The heat was excessive, the drought caused a great diminution in the crops. Poland.—The drought did very great injury. In Germany, Poland, and Russia, so intense was the heat, and so universal the drought, that dearth was apprehended

in those countries respectively. The heat in America was greater than almost ever recollected. All animal strength was nearly prostrated; several men and horses have dropped down in the streets, and expired.

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*Wakefield, 24th of 4th month, 1833.*

“THE earth shall be thinned by sword and plague; and the doctors will give it many false names, and dispute. And they will sing songs in the street one against another; they will make merchandise of their children; and men in England will take their wives, and sell them as slaves. There will be full markets, and full storehouses, but men will have nothing to buy with.”

[This was fulfilled in the spring and summer of 1837, in the manufacturing districts of England, many of the operatives were for months out of employment, and consequently out of money.]

“Parliament, landlords, and farmers, afraid of the mechanics; mechanics gathering themselves together as the clouds in the firmament for multitude.”

[This was also fulfilled in 1837, at Birmingham; a great many of the artizans of that populous town being out of employment through the general depression then sustained by commerce; also in the meetings of the working classes of society in various parts of Great Britain in 1838 and 1839, as preparatory steps to demanding of Parliament the privilege of universal suffrage, vote by ballot, and annual parliaments.]

“And the autumn, the winter, and the spring shall appear equal with the summer. I will command the clouds to be drawn back and not give their rain; I will cause them to drop as a millstone into the sea, and rise no more. And in May, which shall begin to be the first month of the year, the old world shall see the new one. I will cause the sea to dry up, neither shall the old world know in what manner.”

Written from John Wroe's mouth by William Tillotson.



*On Sunday, the 5th of 5th month, 1833.*

JOHN WROE preached in the chapel in George's Court, George's street, Leeds, and uttered the following prophecies: "Ye think ye have peace, but I tell you ye have no peace: for even this year you will petition your king to turn out the ministers. And afterwards he shall sweep the house as a man sweepeth his yard with a besom."

Witness, David Bullough.

[Fulfilled in 1834, by the dissolving of parliament.]

*On the 17th of 5th month, 1833.*

JOHN WROE met with the congregation of the believers at Leeds, one of whom, named James Wood, after beginning to wear his beard, was greatly persecuted by his wife; a part of his beard she tore off, and he was afterwards shaven. John Wroe said to him, "Thou shalt have this sign: the Lord will take away this mountain from thee, and prove thee again. He will take thy wife by death before I see thy face again, and then thou wilt have no excuse."

[This was fulfilled within three weeks after its date, and she was interred on the 6th of 6th month.]

*Sheffield, 19th of 5th month, 1833.*

"THE day will come that ye shall not worship in this place, but in the open fields, because of the disturbance in the nation. Israel will be permitted to say to the dead, Arise!"

Written from John Wroe's mouth by John Shaw.

*Wakefield, 10th of 6th month, 1833.*

"I, GOD, am a Spirit, and I overshadowed the seed of the woman, and caused it to become a body, and at the age of thirty years I rested upon it, and did the work that brought immortality to it, and caused it to become my tabernacle, that whoever should believe, and do the same work, should become like it, it being the head, that man might build on the same, and the woman on the man. For the woman is not

greater than the man, but shall become as the man; neither is the man greater than me, but shall become as me. The man that asks to do my will I will send my Spirit upon, and he shall do it; and the woman that builds on the husband that has built on me, I will send my Spirit upon her, and she shall do it. But the woman that does it shall be the head over the man that does it not, both temporal and spiritual; but the man that does it shall be head over the woman that does it not—both temporal and spiritual. The time is come that the man and the woman who does it, their bodies shall never see corruption, but I will live within their temples.”

Written from John Wroe's mouth by William Tillotson.

*Wakefield, 21st of 6th month, 1833.*

THE words of the Lord came unto me, saying: “Hast thou beheld the house of Israel and their clothing? For I, the Lord, have caused my Spirit to rest upon thee, to give unto the house of Israel a command, a law, a statute, and a covenant, that whosoever shall break it at the end of times, and the fulness of the half-time, their bodies shall become as the beast of the field.\*

“Every one that has set his hand, as a man setteth his hand to the plough, and signed my covenant, and sworn to walk in my law, and keep my commandments, and covenanted with me to offer me his sacrifice, and not done it, but lied; and laughs me to scorn, and scoffs at my word, in the day of my vengeance, that I take up my twoedged sword against all flesh that have corrupted themselves by mocking me, there shall be a roaring and a cry amongst them, as the cry of the beasts of the field for hunger. And I will open their hearts and understandings, and they shall know what they have done, and tear the flesh from their arms, and their tongues shall

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\* At the end of the half-time to the aliens, who possess the mortal life.

cleave to the roofs of their mouths, and they shall run one upon another, and gnash upon one another with their teeth. Then the world, who knew not my secret will, will stand astonished, and say, 'This people are all mad!' and they will kill themselves, and us also; for the great day of the Lord is come, and they knew it, and we knew it not; therefore they are tormented.

"There has been no mourning like unto this; and alas! alas! what shall we do also? For the spirit which we trusted in, which was the sun to our understanding, has withdrawn its shining, and the light in our shepherds, which was as the moon to us, is become as blood. 'The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.' Joel ii. 31. There is no light to guide us; and alas! the report is it is in all nations. Our shepherds are confounded and we are ashamed.

"Then shall those that have been numbered in the house of Israel say we told you, but you would not hearken; and we also refused the covenant, and did it not because of the hardness of your hearts, and of the persecution; if we remained in the covenant, and served the Lord, you would not employ us; ye ordered us to cut off our beards, or else you would not have us about your houses. We could not get our bread, nor our clothing, except we served you; and if we did not walk in the covenant, the house of Israel drove us from them. Our wives and children were starving for bread; neither had we any clothing to cover our nakedness, and yet ye haled us before the magistrates, and put us in prison because we would not serve you. But now ye are taken, and we are snared, even by you; and our eyes are opened, and our understanding given to us; for the life of the house of Israel is dwelling in light, and we are not; what shall we do? When we were numbered with the house of Israel, and were in health and wealth, we refused to give our bread to

obey the Lord's covenant; we refused to give our clothing to clothe the naked of the children of Israel. But now the Lord has taken their cause in hand, and is fighting against us, and what shall we do? Some crying for death: death! come and sweep me away! Others say if it does sweep me away I shall still be in darkness; for my eyes are opened, and my understanding is given unto me, which causeth me to remember my days from my birth: the glory of the Lord increaseth my torment, because of the gulf between them and me. While my body liveth, blood is the wall between them and me, and is my life, instead of the spirit, which is their life. I still see them, though I am in darkness, because they are in light.

"This will be the cry of a greater number than the house of Israel. Thou sayest the number is now small, and the labourers are few; but at that day, when the rushing of the people is, my messenger shall not be able to discourse with one out of a thousand, neither will one out of a thousand be able to come to him for multitudes of people. And by the poor I will chase the rich, and I will take my twoedged sword in my hand, and I will sit upon my throne, and the poor of the flock shall be the jury against them that I have endowed with wealth; and this shall take place at the fulness of times.

"Now, son of man! fear not; as thy hair grows thy strength shall increase! And my Spirit shall make thee a changed man, and the whole world shall confess and acknowledge that I have sent thee unto them. For the Scriptures shall become as a looking glass to the house of Israel, and the world shall know it. And for him that breaks the law I have prepared a cleansing, even like unto that which the Hebrews had when they offered beasts without blemish, and the Gentiles which now offer bread and wine; but who has prepared a cleansing for a breach of the commands? As I live saith the Lord, I will require them at their hands, and I will

make them a three-fold cord, stronger than the law; for whosoever offers me the sacrifice, according to my covenant, which is the obeying of both the law and gospel, my Spirit shall sit upon that male or female, and it shall bind down the enemy that he shall have no power in them; for I am the Lord that has declared it unto the house of Israel, and I will look upon that male or female which clothes their brethren. Am I deaf? Are my ears full of wax? Can I not hear? Am I dumb? Have I no understanding? Nay, they mock me! I hear when they know not; I see when they are eating things contrary to my commands; and when they are down upon their knees, offering me their sacrifice, their hearts are to be rich, and as soon as they rise they go and execute the evil; although these thoughts arise, being the nature they are born in, if they will look to me, the serpent's head in them shall be bruised, he shall have no power."

Written from John Wroe's mouth by William Tillotson.

*Wakefield, 30th of 6th month, 1833.*

"SAMUEL WALKER, I will prove him before the whole house of Israel, by his flesh pining from his bones; I will make him a sign to the four winds, that his name may be carried into many nations; and I will punish their souls during the life of their bodies by a grievous punishment."

[Fulfilled.—Samuel Walker, who was the principal instigator of the conspiracy against John Wroe in the year 1830, afterwards became a fortuneteller in Bradford, and seemed very successful in his occupation; however, in autumn, 1838, he was taken ill, and died in five days; soon after he was dead his flesh turned black. Strange accounts of his practice—great abundance of visitors—illness and death were published in the newspapers. Some time previously, Samuel Walker got into the employment of a Mr. Wood, as an overlooker in his worsted manufactory; John Wroe hearing of it, said there

will something happen that he will be no more there. Shortly after, Mr. Wood hearing of his telling fortunes, turned him off.]

"The people shall say, 'Oh! I am very hot; I sweat.' They shall be burning within them. They shall say I am very cold. This year and the next there shall scarcely be seven days alike; and Satan shall be permitted to go out of one nation into another, and out of one house into another; and he shall poison the air, and it shall burn up and destroy."

Written from John Wroe's mouth by William Tillotson.

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The mutations in the weather, as here foretold, occurred in the years 1833 and 1834. An Irish paper of the 8th month, in the latter year, says, "On the third inst. we had the very extremes of summer and winter: the early part of the day was so warm as to make the exercise of walking irksome; in the afternoon was a heavy shower of hail, and during the fall we felt the extreme cold."

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*Wakefield, 5th of 7th month, 1833.*

"HE that walks in these commands, his seat shall be at our right hand when my kingdom shall be revealed on this planet, and his rest shall be glorious; for they shall differ in my kingdom as the stars in the firmament. For I have set the sun, moon, and stars, for signs and seasons: 'And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and for years;' Gen. i. 14; and for parables against the unbelieving world. But unto Israel every parable shall be unfolded, and every mystery shall be made known. For if the father of the prodigal son made known his will unto him that brake his commands, how much more will I do it unto him that asketh for the fulness of my Spirit to keep my commands. Nay, I will bless him with a hundred-fold above

him that rebelled, from the date of setting his hand to the seal, that he that sows and he that reaps may rejoice together. 'And he that reapeth receiveth wages, and gathereth fruit unto eternal life: that both he that soweth and he that reapeth may rejoice together.' John iv. 36. For I now command every man that is moved by my Spirit to preach, and declare my words to the ends of the earth, that the end of the wicked one may come, that I may bind him. For the flying roll shall go through the land—it shall be swift and powerful. And he that signs not this roll his body shall die, for in this roll is life. 'Then I turned and lifted up mine eyes, and looked, and behold a flying roll.' Zech. v. 1. And it shall go from the north to the east, and from the west to the south; and he that has my Spirit to dwell in will do according to the things which are written in this roll."

Written from John Wroe's mouth by Joseph Churchward.

*Wakefield, 17th of 7th month, 1833.*

"THUS saith the Lord: They shall take breakfast at Edinburgh in the morning, and on the same evening worship in the Sanctuary at London, which is upwards of three hundred and ninety miles. The Jews, who have not received Christ with Jesus, as the Messiah, will have the privilege by the law in every nation where they are to purchase land, build houses, and plant vineyards, that they may be confounded with their properties and lands, and know that it is I that have done this."

Written from John Wroe's mouth by William Tillotson.

That part of the prophesy relating to the journey from Edinburgh to London is now accomplished, through the facility afforded by the Railways.

*In the 7th month, 1833.*

JOHN WROE preached at Whitby, and uttered the

following words: "The plague will return to this town—it will come into this valley and make a sweep, and will take your preachers. And remember when it comes it will be for mockers!"

From James Johnson.

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This prophesy received its fulfilment about two months posterior to its date; and in the *Newcastle Chronicle* on 21st of 9th month, we were informed that the cholera again made its appearance at Whitby, to an extent exceeding that of the former year. Also, in a letter dated Whitby, 22nd of 6th month, 1834, we were informed that the plague fell in a shocking manner upon, and took away a preacher, who came and contended with David Brummit, one of the preachers belonging to the society called Israelites. After that another man, who prayed at the time in opposition, on returning home fell, and broke one of his legs: another preacher who attended and mocked when David preached since fell, and broke one of his arms or shoulders.

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*Wakefield, 6th of 8th month, 1833.*

"I BROUGHT forth the woman's seed, which I named by Paul the good olive, and by the angel Jesus. I rested upon it, and called it as the vine, and kept the commands that I had given unto man, for the gospel and law were given by my Spirit, that whosoever should obey them their mortal bodies should live. After I had fulfilled it I scattered them that still refused among the people that were not called by my name. I shut the door against the rest, and opened the door for the preserving of the soul to the Gentiles, in a way that the Hebrews knew not, nor were able to see until the sixth day, that I might then scatter both houses, and bring in the law and gospel, that whoever should not hearken unto it I would destroy from the face of the earth. And thou shalt say, Thus saith the Lord God of Israel: That soul that obeyeth not the law and gospel, his



body shall see corruption, and shall not enter into my kingdom that I have prepared for those who are to be redeemed. For I will bring all those with me that have died in full faith of all my promises, and they shall encircle me, and minister unto the bridegroom and the bride. For I set the type in Rebekah, when they sent their maidens with her, to minister unto her and her husband, (Gen. xxiv. 59, 61;) I set it in Leah and Rachel, and their servants, (xxix. 24, 25;) I have set it in Sarah and her servants. But those are my servants that have died, not losing their faith, looking for the fulfilment of my promises in their days; and those that are preserved in the clefts of the rocks, and the holes and the hiding places, are the servants of the redeemed. I have made myself a temple, and dwell in it, and have glorified it, and will be glorified again in them. And I have chosen thee to gather for me flesh and bone, that they may seek me, to ask me what I should do for them: 'Thus saith the Lord God: I will ye: for this be enquired of by the house of Israel to do it for them,' Ezek. xxxvi. 37, agreeable to my words. 'Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full.' John xvi. 24. I will then take their bodies and cleanse them, making the body of the man a temple for Zion, with his spirit to dwell in, and the body of the woman a temple for Jerusalem, the bride, to dwell in with her spirit; then all in heaven and on earth shall bow down and serve us.

"He that seeks for the fulness of my Spirit I will never leave; neither shall the water that issueth from under mine house fail. (Ezek. xlvii. 4.) 'Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living waters.' John v. 10. And living bread shall always be before them according to my words: 'Whosoever eateth my flesh and drinketh my blood hath eternal life.' vi. 54. 'This

is the bread which came down from heaven, that a man may eat thereof and not die.' 50th verse. 'Not as your fathers did eat manna, and are dead.'\* 58th verse.

"And now I command thee with the house of Israel to petition for my Spirit, that I may give you it to heal one another, that ye be not afflicted any more. For it is as the magnet, which draweth and lifteth iron; so that it separateth the good from the evil, and the evil from the good; and the servant shall not abide in that temple, but be cast out; for in that temple there shall be no blood. 'The servant abideth not in the house for ever, but the son abideth ever.' John viii. 35. But the flesh and the bone shall be transparent to the eyes of all the members of her body, for no member of them is imperfect. Their hair shall be beautiful; their teeth shall be whiter than the lily; and there shall be nothing to compare to the smell of them, for it shall even reach their servants.

"Ask the house of Israel who is the tribe of Judah? I tell thee he is the bridegroom. Who is of the families of Joseph? I tell thee the bride, that the whole house of Israel may be surnamed by their tribes and families. Many shall be gathered by the newspapers when they know it not."

Written from John Wroe's mouth by William Tillotson.

*Wakefield, 29th of 7th month, 1833.*

"I PLACED seven churches in Asia; (Rev. ii. iii.) six of them figurative of those who seek for the preserving of the soul under the altar, (Rev. vi. 9. 10,) which is the grave; that at the first resurrection they may receive incorruptible bodies which cannot die any more. (Luke xx. 36.) But the sixth church, which is taken out of the seventh, which is the

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\* Man's body; for where the evil is, it is given for the destruction of the flesh till it be taken away; but Jesus' body not being conceived in the separation, (Num. vi. 4,) saw not corruption.

church in Philadelphia, (Rev. iii. 7,) is a figure of the church which shall put on immortality. (1 Cor. xv. 53.)

“There has been one church of the Hebrews and one of the Gentiles in each of the three dispensations; the church of the Hebrews being the seed of the first son of Noah. (Gen. ix. 26.) And in the first dispensation I took Enoch, who descended from the first son of Adam without death. (Gen. v. 24.)

“In the second dispensation I took Elijah, who descended from the first son of Noah, without the death of his body, as an earnest of the promise of the immortality of the body. (2 Kings ii. 11.) For the third dispensation I overshadowed the woman’s seed, and made a body of it, and brought it to life by the blood of the woman, (Luke i. 35,) whose seed sprang from the house of David. (32nd verse.) And I adopted the Hebrews to be the father of it, (26, 27th verses,) to fulfil the 1st verse of the 11th chapter of Isaiah: ‘And there shall come forth a rod out of the stem of Jesse.’ So they were his father only by adoption to fulfil the promise. And on that temple I rested, (Isa. xi. 2,) and by it I raised the dead—opened the eyes of the blind—unstopped the ears of the deaf—cleansed the lepers, and cured all manner of diseases. (Matt. xi. 5.)

“Then the Jews passed sentence on it, and the Gentiles took the blood from it, which was the mortal life his spirit had attracted; and they fulfilled my words to Isaiah: ‘He made his grave with the wicked.’ liii. 8. And within the third day I shewed them the body alive, with that which attracted the blood, and gave life to it; and I shewed it them forty days, and it ate and drank in their presence as an earnest of the fulfilment of the promise of the immortality of the body at the fulness of times. And I told the Hebrews to make friends with the mammon of unrighteousness, (Luke xxi. 9,) that if they failed to receive the fulfilment of the promise through the distance of the fulness of times, they

might be received with the Gentiles to receive incorruptible bodies, which could not die any more; (Luke xx. 33;) they having believed the whole of my promises, and holding my word to the end, them will I bring with me, and will fulfil the words I spoke to Enoch, (Jude 14,) that I would descend, and ten thousand of my saints should descend with me. These are they who shall minister to me and the church of the firstborn. And for the Gentile churches, the life of heaven shall be their possession. And for the wicked of the Jew and Gentile churches, their souls shall sleep in the dust of their bodies in their wickedness; and death, which is the fruit of the evil, shall reign over them. 'And when he saw a fig tree in the way he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforth for ever. And presently the fig tree withered away.' Matt. xxi. 19.

"Then at the final resurrection my Spirit shall stand up, which has stood up during the time of the six churches, between the deceived and deceiver, and shew them that they have refused me to reign over them. And I will bring forth the aliens who have lived by the same life that they (the wicked) lived, which was the mortal life during the thousand years that the deceiver was bound, and I will make them the jury between the deceiver and the deceived; and they shall find a verdict against the deceiver, and in the deceived shall be fulfilled my words to Ezekiel: 'When thy sister Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate;' xvi. 55; a little higher than Adam was before he fell, because he had no soul for his spirit to dwell in, he receiving the soul from the woman, and the woman receiving the body from the man.

"Hear, O Israel! all the commands which I give thee from day to day! That church of which the church of Philadelphia is set a figure of, I will

divide as though thou tookest a handful of mustard seed and spread it over all the planet, so that every seed may be a church, and every sprout from it a branch; for I will now make twelve churches, and afterwards twelve thousand; and of these twelve thousand churches the rest shall be branches, that every church may have its regular number of branches. Afterwards I will call them together and make one church of them, and have one head over them; for that life which I will give them shall be their head, and it shall dwell with them in the light of life.

“The walls of all temporal buildings shall be transparent before the eyes of Israel: there shall not be a mineral in the planet, nor anything that liveth in the waters but what they can see; all things shall be clearer to their mortal eyes than glass is to mortal eyes; they will not need the light of the moon by night, nor the sun by day; for I, the Omnipotent, will be the light of their bodies. Neither is there any other temple that dwelleth in this light, but I in them, and they in me; for they are as I am, and I am as they are; for the light that I give them shall be between them and me: for I am their Father, and they my firstborn, that the first may be last, and the last first of the new creation.

“So now divide the branches that are already gathered amongst the twelve churches, and print the prayer that I have taught thee to teach Israel, that they may utter it—that I may be with them in their labour. For as a young man seeketh a wife, or a virgin a husband, so do I seek Israel; for I am now in love with them, and I will not rest until I have made their enemies their footstool.

“This is my covenant with the church of the firstborn—I left them and ascended in the temple of Jesus on high; I led captivity captive, and received gifts for them, when Jerusalem shall bring them forth, and I will now nourish them in swad-

dling clothes, and put them in paddling strings, and correct them in love; as a woman nourishes her little one so will I nourish them till they be at age to receive the change. I will command the angels to keep back the enemy; for I have sworn and declared he shall not touch one of the sealed—it shall go even to the ends of the earth—it shall be spread over the planet, in all nations.

“I will fulfil my words to Daniel xii. 1. I have sent Michael, the archangel, and he shall stand between Israel, who have been deceived, and the deceiver; and they shall know me, that it is my Spirit that is gathering them to do my will, as the woman’s seed did; and he that calls upon me, and renders me his tithe, as Abraham, Isaac, and Jacob did, shall be as the woman’s seed, and fulfil my words by him; (John xiv. 12;) ‘Greater works than these shall he do;’ for Michael shall stand for my children. And let the shepherds of Israel, who declare my word, hand forth the prophecies unto the world, that my word may catch Israel.”

Written from John Wroe’s mouth by Joseph Churchward.

*Wakefield, 7th of 9th month, 1833.*

“I HAD many things shewn me—things which I understood not—things which I am ordered not to utter—which are not yet allowed by the laws of the land, but to be brought forth when the laws are altered in parliament. The parliament shall yet fear the people as a child feareth its mother, and they shall change their laws and customs in every nation.”

[Let all make themselves acquainted with the history of years previous to the above date, and contrast them with those of the succeeding years, and then judge for themselves. Does not the conduct of the parliament of the united kingdom prove that they have begun to fear—that the people, goaded by hunger and cold, will, by little and little, become as destitute of their sense of subjection to their sover-

eign, and of respect for the honour of their country, as they are of food and clothing? And is it not this which has recently led to such a reduction of customs on articles of food, &c., imported from other nations, which reduction in 1846 was carried to a greater extent? Also alterations of the customs on imported goods have been made by many nations, which came into operation in the year 1842.]

“And protection shall be given to those that keep my law. Every man has a part, and by that part which I have given him will I judge him. And if he let it not go, and will cry unto me for forgiveness, I will forgive; but if he lets it go, he can never return until the final resurrection; but if he hold fast, and despair not, though he lose his body, I will raise his soul a spiritual house for his spirit to dwell in at the first resurrection, and place him with such like as himself; though he differ, yet he shall be as the angels, which cannot die.

“The name in which a man worships, or what he calleth me, avails nothing; I look on the heart. He whose heart is after me, who first gave Adam breath, whether he be of the Hebrews or the Gentiles, at the resurrection I will look to him. But if the heart of man be on that which I have created, or caused to grow, more than on me, whether it be one another, or animals, or any likeness, image, or picture of them, he shall go with that evil part which the woman handeth unto the man for the destruction of the flesh.

“I command all to love them that are joined in my covenant, even as I love them; but if one deny me after having joined the covenant, I command them to deny that male or female as a member. And if a wife has a husband that has been once numbered in the house of Israel, and has drawn back, she shall be no more under him in the laws that are given to Israel. And if a husband has a wife numbered in the house of Israel, and denies me, he shall be no more bound by the laws of Israel

unto her. But they shall not put one another away, but put no more confidence in them, nor take them as a guide, though they lie in their bosom. 'Trust ye not a friend—put ye no confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.' Micah vii. 5. According to my words by the woman's seed: 'Let not thy left hand know what thy right hand doeth.' Matt. vi. 3. For they of the right hand will seek for the life of their bodies, but they of the left are the old world, who despise their bodies, and only seek for the preserving of their souls; upon them will be fulfilled my words: 'And these shall go away into everlasting punishment.' Matt. xxv. 46. Everlasting being an appointed time with me, which is till the final resurrection; agreeing with the words in Revelation: 'But the rest of the dead lived not again until the thousand years were finished.' xx. 5. But eternity is without end, and the righteous will enter into it at the first resurrection; according to the 6th verse; 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.'"

Written from John Wroe's mouth by William Tillotson.

*Exeter, 25th of 9th month, 1833.*

"THE few that I have gathered I must scatter into many nations, that they may bring forth the rest of the children of the kingdom; and they must go forth by persecution and hard bondage. And those that have confidence in me, and not in another, nor their properties, shall go forth as lambs among wolves."

Written from John Wroe's mouth by Henry Brown.



## DIVINE COMMUNICATIONS.

1834.

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*Windsor, 3rd of 1st month, 1834.*

Thus saith the Spirit: "Man shall go into America with my Spirit, within ten years, and it shall cross the land; and when I bring my plagues upon this land, England, thou shalt be out of it. France! thou art near unto it: thy king that reigns shall fall, and that evil spirit which proceeds from Satan shall then return and rest upon the people of England, Scotland, Ireland, and Wales. And in the same year the seas shall cast out dead bodies of man and beast, and leave them upon dry ground, and there shall be a stink."

"The first part of this prophecy was fulfilled by preachers being sent out to America, in the year 1841, and by others who have since gone out there; and by the establishment of bodies of believers in various places on the continent.

The part which relates to France has also been fulfilled in the overthrow of Louis Philippe, and in the recent events in that country.

The part relating to this kingdom has been partly fulfilled by the dissatisfaction which has been shewn in Ireland, Scotland, and many places in England. And as part fulfilment of the latter part of this prophecy, we subjoin an extract from the newspapers, dated July 2nd, 1848, in reference to the recent events in Paris: "The roar of the tempest has subsided, but the sea must give up its dead; and the wrecks thrown ashore by each receding wave show that the storm has been rapacious. The Seine has folded some hundreds of corpses in its muddy embrace, as the insurgents threw the dead over their

parapet on the left band of the river where the strife was most deadly at one time. And as the blood poured down the gutters the river became literally redened.”]

“France! thy famine is coming to thee; thou shalt have to seek to other nations for provisions. Oh, thou king of the Turkish land! thou shalt never rise any more! Thy lands and thy borders shall continually grow less, and thou shalt be slain and many shall fall with thee.

“But for the sake of the house of Israel I will protect thee, O England! and I will make thee a renown in all the planet. And of ingenuity there will be no end; nor of thy carriages and horses, for they shall be only to convey thee from house to house in thy towns. Thou shalt be able to clothe the whole planet. I will cause my Spirit to overshadow both houses of Parliament, and they shall often alter the laws. But for the man whom I have sent unto Israel, I will loose Satan upon the people, and they shall make him perform all the things that I declare; for he shall flee from nation to nation, and Satan shall give them no rest day nor night till he has executed my word; for when my Spirit is not upon him, the fear of the evil power shall chase him from place to place; he shall have no hiding place, so that when he has declared my word, then shall he flee and be afraid.

“He that my Spirit rests on shall stand, and not be afraid; but when it has left him he shall then be afraid, that he may know that it is I.

“Beware, O Israel! I have called thee from the world, and all thy sins shall be buried, wherewith soever thou hast blasphemed. And if thou seekest for my Spirit always to abide on thee, the time is come that thy body shall not see corruption, but inherit a body like unto myself. But if thou blasphemest against my Spirit after thou hast made a covenant with me, and hast been brought to my full knowledge, thou shalt not be forgiven in thy mortal

life, which is the blood, nor in that which is to come, which is the immortality of thy natural body—thy body shall see corruption. But he that dieth in faith, not having blasphemed, he shall be as a saint, and come with me in a body as the angels at the first resurrection, when I come with ten thousand of my saints as I shewed to Enoch. (Jude 14.) And where I am there shall he be also, because he continued in faith till the death of his body.”

Written from John Wroe's mouth by Joseph Churchward.

*Wakefield, 7th of 1st month, 1834.*

“THE Spirit of the Lord is upon me to say, Thus saith the Lord: I will have a sacrifice upon the whole earth; they shall ask for my Spirit always to rest upon them with their whole heart and tongue; but if their utterance be one thing and their hearts another at that day, their souls shall sleep in the dust according to their deeds till the final resurrection. But such whose hearts and voices have gone together, them will I hear, and they shall do the things that are wrote in the Scriptures, which have been declared from generation to generation, that they shall obey all my commands, and keep my statutes, and follow my Spirit whithersoever it goeth. And at that day when I shall descend to them, the old world shall know that they are the bones of Israel. Their flesh and bone shall be as transparent to the old world as the diamond is to the present eye of man in the mortal life.

“Then shall be known the difference between those that have asked for the fulness of my Spirit always to rest on them, that they might do my will, that I might be glorified in them, and those that have not asked. The servants petition me in the morning, and in the evening they are asleep by drunkenness, or eating the things that I have commanded them not to eat, or wearing the things that I have forbidden them to wear, which are wool and skins of animals which have died of themselves,

which are moth-eaten, and cover their carcases with lice. 'Ye shall not eat of their flesh, nor touch their dead carcase.' Deut. xiv. 8; Lev. xxii. 8.

"So their raiment has become of more value to them than their bodies, that their bodies might see corruption; but I said unto them, 'Take no thought for your life what ye shall eat; neither for the body what ye shall put on. The life is more than meat, and the body is more than raiment.' Luke xii. 22, 23. I will refuse them at that day, for they would not that my Spirit should reign over them.

"The servant knoweth not what the master doeth, but the son knoweth. (John xv. 15.) 'The servant abideth not in the house for ever: but the son abideth ever.\*' John viii. 35. And he that continually abideth in my Spirit it shall make him as the son, by obeying my commands. And when I appear, the man shall be made in my image, and the woman like Jerusalem above; and they shall always be seated on my right hand, and our offspring with us. And those who have died in full faith of all my promises, which I have declared by the mouth of all the prophets in the Scriptures, though their bodies have seen corruption, they also shall appear with bodies as the angels, and shall be seated on the right hand of us and our children; and then shall be seen the difference between those that have died under the common salvation of the soul, and those that have died in full faith, that their soul and body should be redeemed without death. There shall be as great a difference as there is of the stars, or as the sun and moon in the firmament; for as they receive their light by the reflection of one another, so shall my Spirit give them different lights; for in my Father's house there are many mansions. (John xiv. 2.) And they shall cry, Worthy is the Lamb who has overcome to give us those things:

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\* He that is a servant to sin dieth. The spirit of man is not in the house but through attraction.

for I overcame the fall that they might overcome. And the full time is now come, and the door shall be continually open, and the legions of hell shall not be able to shut it, and the call is unto all to enter. And every one who petitions me with his heart in secret, his immortal life shall be hid with me from the unbelieving world, and I will rebuke the adversary, and he shall be subject to that Spirit which I will give unto those that ask. Satan knows the time is come, and he will now enter into the nations, and fight with all his army, even those that refuse my testimony.

“Fear not, O Israel! I was one, and all was against me, and I overcame; and ye are many to make one church, but your life is but one; and I will overcome again—I will clothe thee even with one Spirit, the life of me, for it is the life of the bones of the whole house of Israel. And he that refuseth the raiment that I have commanded him to wear, as a clothing upon his body, refuseth my Spirit, and cannot be a bone of the house of Israel: he that refuseth any part of the work that was performed upon my body, refuseth me; for the Spirit that I will give him is just, although he may suffer for the unjust; it is love, and shall overcome him that revileth; it is pure, and the world cannot mar it; it is meek and lowly, and shall inherit; for it is the same Spirit which rested on him who rode into Jerusalem on an ass; but he that refuseth it shall not inherit with it. And circumcision, which is signed by the blood which was shed on the cross, is the seal of it. For Jesus, the woman’s seed, was a minister of the circumcision; for my truth to confirm the promises made unto the fathers, (Rom. xv. 8,) and the gospel of the circumcision was committed unto Peter, (Gal. ii. 7,) that it might be kept in remembrance till the fulness of times, that I would set my hand a second time to recover the remnant of my people, as I declared by Isaiah xi. 11, whom I compared to a few hairs bound up in the skirt of a man’s garment.

For I commanded Ezekiel, (v. 1—3,) saying, ‘And thou, son of man! take thee a sharp knife; take thee a barber’s razor, and cause it to pass upon thine head, and upon thy beard; then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part to the midst of the city; and a third part thou shalt scatter in the wind. Thou shalt also take thereof a few in number, and bind them in thy skirts.’

“Thus has Israel been scattered to the four winds, and their city, Jerusalem, burnt up; and they are bound among the Gentiles; and there remains a remnant to be gathered out; and they must be circumcised. For I said unto Abraham, (Gen. xvii. 14.) ‘The uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people—he hath broken my covenant.’ ‘No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.’ Ezek. xliv. 9. He shall be cut off from the life that is promised to Israel, which is the immortal life of the natural body. For those who call themselves Jews, and are not, I will make of the synagogue of Satan; (Rev. iii. 9 :) and though they be circumcised, if they keep not the law they still cannot inherit. For I will plead with the earth, which is the mortal life of the old world, by fire and water. But where the blood is washed away (Ezek. xvi. 8, 9,) they shall overcome the fire and the water, and the old world: for my graft has brought them twain with my body, and our children shall make us one flesh. And this is the seal of my second covenant, and the new heavens and the remnant of the old earth, (which is the aliens,) shall serve us, as a servant serveth an earthly master.”

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*Wakefield, 7th of 1st month, 1834.*

“MY law is to those who have signed my covenant, and not unto the Gentiles; unto them it is not given.

Unto you it is given to know the mystery of the kingdom of God; but unto them that are without all these things are done in parables.' Mark iv. 11. 'But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.' 1 Thes. v. 4, 5.

"Rise, and measure the temple of God,\* and the altar,† and them that worship therein. But the court, which is without the temple, leave out, and measure it not; for it is given unto the Gentiles, they not fulfilling the law, and the holy city shall they tread under foot, forty and two months. (Rev. xi. 1, 2.) Each month being for one year, in which the Gentiles will tread under the visitation of my Spirit, which I now give from heaven, and in which time I will gather Israel, and will keep the law in them, as I kept it in Jesus, the woman's seed, who had no sin.

"Now, son of man! call out to the house of Israel, and unfold the parable of the Scripture: 'Those mine enemies, that would not that I should reign over them, bring hither and slay before me.' Luke xix. 27. 'Follow me, and let the dead bury their dead.' Matt. viii. 22. Are those mine enemies that knew not my decree? If soldiers of an earthly king desert, is he to take those for deserters that never enlisted? Is he to put them to death that knew not his laws? Hearken, O Israel! and understand these are mine enemies that sign to serve me and do it not: and are the dead that have fallen from obeying my word, because they said they knew my word, and did it not. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." Jude 12.

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\* Man's body.

† Man's heart.

*Wakefield, 10th of 2nd month, 1834.*

THIS morning the words of the Lord came unto me, to make known his word unto the house of Israel, that the Lord has shewn me the murmuring of the people that are numbered in Israel touching their clothing and their colours, and the fashions of the world; "Say unto them thus saith the Lord: They murmur not against the messenger, but the Spirit that is gathering the house of Israel, because they are not of it; but their bodies must see corruption: neither have they given me their whole heart, but have holden back; if they had given me their heart I would have given them my Spirit, and it would not have murmured against me, and I would have given them the life of their bodies; if they had murmured against the messenger I would have pardoned them, but they refused me that I should gather them.

"But every one that is called Israel shall be tried; he that loves his daughter, his son, his father, his mother, his brother, his sister, his land, his house, his silver, his gold, his image, or the works of his hands more than me and my commands, is not worthy to come into my Spirit. For my Spirit must do the work for all, that the adversary may serve them; for the wicked one will work till my Spirit has subdued him, and put him under Israel's feet. For to them upon whom my Spirit resteth there shall nothing fail of that which is written in the Scriptures; for my commands, with the law and gospel, shall be written in the inward man.

"Those who are numbered, and seek not me with their whole heart, spirit, and body, they shall be as salt which has lost its savour, which is good for nothing but to be trodden under foot; and they will not be able to wear that clothing which I have commanded them to wear, because they seek not my Spirit; and the wicked one whom they lean to is continually turning them against my command, and fighting against my law, and telling them my ways are not equal; neither are they like unto a god. Or



what is there in clothing, or in meat or drink? It must perish, and so will your bodies.

"This he makes to appear in your eyes as foolishness, and that the ways of the world, which is Satan's kingdom, are more equal than these, my commands. Is not the life more than meat, and the body more than raiment? For after all these things do the Gentiles seek, for your heavenly Father knoweth that ye have need of these things.' Matt. vi. 25, 32.

"I must now bring thee to shew Israel the Scriptures, and the things that are written therein; but they were to be parables until the sixth day, and are still parables to the unbeliever; and then I would pour my Spirit on those that sought to be of the house of Israel, and unfold every parable, that the mouths of unbelievers may be stopped.

"I will explain to thee the parable of the olive tree, which was uttered by Paul. (Rom. xi.) The Gentiles are called the wild olive, which were to be grafted into the good olive called Jesus, that both Hebrew and Gentile, whether they were grafted in by circumcision or baptism, should be raised with him in the resurrection, agreeable to the passage, 'He that believeth in me though he were dead, yet shall he live;' but they of the natural olive are they that continue in the covenant till the fulness of the Gentiles, that then the good olive, which the vine was grafted into, should return, grafting the vine into the natural olive, that it then should no more bear fruit of the olive,\* but of the vine, agreeable to the passage of the vine which could not be destroyed nor rooted up, it having gained the immortal life of the natural body. 'And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him; so it became a vine, and brought forth branches, and shot forth sprigs.' Ezek. xvii. 6. Paul says in Romans xi. 24, 'If thou wert cut out of the olive

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\* Which is the incorruptible fruit.

tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall those which be the natural branches be grafted into their own olive tree.'

"The natural branches, the Hebrews, were cut off from their own root by rejecting the woman's seed, Jesus, who was born without sin; because he was the seed of the woman, conceived in her cleanness, and not the seed of man. But they refused the good olive tree: and the stripes which should have healed them fell upon him till the fulness of the Gentiles, that at his return by his stripes they might be healed. (Isa. liii. 5.) 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' Isa. viii. 20. 'Where there is no vision, the people perish: but he that keepeth the law, happy is he.' Prov. xxix. 18. These are the sheep of my pasture, whom I foreknew before the world. (John x. 27.)

"'Then said they to him, we be not born of fornication,\* we have one father, even God. And they answered him, We be Abraham's seed, and were never in bondage to any man, how sayest thou, Ye shall be free. Jesus said unto them, If the Son shall make you free, ye shall be free indeed.' John viii. 33, 36, 41. 'He that liveth and believeth in me shall never die.' xi. 26. 'I speak that which I have seen with my Father, and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father: Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh a lie he

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\* They not knowing but that the seed of man was equal with the seed of woman, which was purified.

speaketh of his own, for he is a liar and the father of it.' viii. 38, 39, 43, 44.

"Suppose a certain debtor owed a sum of money to a certain creditor, but having nothing to pay with, the creditor was about to hale the debtor to prison; the creditor's son came forward, and said, 'Father, I'll pay the debt for him.' but the debtor went away, and Satan met him, and said, 'Do not let the creditor's son pay thy debt, he only wants to accuse thee of it afterwards, and bring thee into heavier bondage.' The debtor returned to the creditor, and said, 'Thy son shall not pay my debt, neither will I acknowledge it.' The creditor says, 'Seeing thou refusest my son to pay thy debt, I'll hold the money, but not cross it out of the book until thou submit.' So the natural branches forfeited the benefit which was promised to those who looked for the fulfilment of the promises of their mortal bodies putting on immortality, which benefit was, that though their bodies should die before the time, yet they should come with me in glory.

"Also, unto the natural branches I promised first, that they should be the adopted father of the woman's seed. 'And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious.' Isa. xi. 10. 'For it is evident our Lord sprang out of Judah.' Heb. vii. 14. 'Before she travailed she brought forth; before her pain came she was delivered of a man child.' Isa. lxi. 7.

"Secondly, I promised that I would set my hand a second time to the woman, as I shewed to John in Revelation: 'And she being with child cried, travailing in birth, and pained to be delivered, and she brought forth a man child, who was to rule all nations with a rod of iron, and her child was caught up unto God, and to his throne.' Rev. xii. 2, 5.

"This spiritual child, which is the branch of my Spirit, who rested on Jesus, was caught up for a

season till he should descend and gather the house of Israel, that they might seek me to take sin away from them by being grafted into them, that I might redeem their bodies and make them in my image. 'And it shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.' Isa. xi. 11, 12. 'And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who if he goes through, both treadeth down and teareth in pieces, and none can deliver.' Micah v. 8. And in Romans xi. 18, Paul warns the Gentiles (the wild olive,) to boast not against the natural branches: 'For if the casting away of them be the reconciling of the world,\* what shall the receiving of them be but life from the dead?' 15th verse.

"Their bodies were dead by nature, so the receiving of them would be the life of their bodies in the image of mine own eternity, the life of the vine being put within them. And that all others who had died, who had done well, might receive incorruptible bodies at the first resurrection. So is the heavens and the earth filled with my glory, all being made alive; the old earth, which is the bodies of Israel being made new, filled with a life far above all heavens. And the corruptible earth made incorruptible with the life of heaven, having spiritual bodies.

"The parables are given to be fulfilled at certain seasons, which agrees with my words in Gen. i. 14: 'And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs and for seasons, and for days

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\* The Gentiles.

and years.' And the three days are set typical of three generations; and the six days of six thousand years; and during them six thousand years the spirits of men should receive bodies having souls in them, and should attract the fruit of that soul, which was the blood, to be the mortal life of that body, and that life and death should be set before them, which was set in the woman, in saying, 'I have set before thee this day life and good, and death and evil.' Deut. xxx. 15.

"That if he took of the tree of the woman when it was not in its flowers, it should be life and good to him; but if he took of it when it was in its flowers it should be death and evil. So man took of the death and of the evil, which is the king of the mortal life till he be taken away. But they that are grafted into the good, though the body perish the soul is preserved in the resurrection, and made a house for the spirit to dwell in. But the good, which was the woman's seed, should overcome the evil, being grafted into the seed of man, his natural body should receive the immortal life, and live within the six days, fulfilling the Scriptures, 'Let us make man in our image, after our likeness. And God saw everything that he had made, and behold it was very good. And the evening and the morning were the sixth day.' Gen. i. 26, 31. And this is the interpretation of the six days: that then they should appear of whom the woman's seed, Jesus, the vine tree, was set the resemblance.

"I remembered the woman's seed, because the man had cast the blame on me, and I abode upon it. I withdrew a moment, that the fruit of the soul, which was the blood, might be shed for the transgression which the woman handed unto the man through the craft of Satan, that a ransom might be paid for the sins of the whole world, that the body might be preserved as well as the soul. And within three days, which are set typical of three generations, I took that body out of the sepulchre, and

shewed them I was in it, with the Spirit of Jesus, and was the immortal life of it. I then closed the door of immortality till the fulness of the Gentiles, which should be within the sixth day, and then I would open the doors of their tabernacles, and give them the immortal life of their natural bodies, that they should receive the graft of the good for their spirit and body to dwell in; and they that had believed in me, though their bodies were gone to dust, their faith being grafted into me, should be as seed to them, as the seed that is sown in the earth. Though they be sown a corruptible body they shall be raised incorruptible, which is spiritual, at the first resurrection, within the sixth day. But they who are not grafted into me, their souls shall not be raised to be a house for their spirits till the final resurrection, but remain separated from each other. The aliens, who shall be saved out of the holes of the rocks, and the caves of the earth, who shall remain alive in their bodies for a thousand years, blood being the life of them, being the seed of Ishmael, the son of Abraham.

“These are the twelve nations that shall bring the glory and honour of the nations, and the honour of earthly kings into the kingdom. (Rev. xxi. 24—26;) but not possess it, for none can possess it but those whose bodies are redeemed. And the saints of the most High shall judge them, under the bride and bridegroom. ‘And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree, and none shall make them afraid; for the mouth of the Lord hath spoken it.’ Micah iv. 3, 4.

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the

bear shall feed; their young ones shall lie down together: and the lion shall eat straw like an ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrices' den.' Isa. xi. 6—8.

"And the people of the saints, of whom I spake by the mouth of Daniel, are the sons of the first-born: 'And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' Dan. vii. 27. They are the descendants of faith of the good olive tree.

"The parable of the fig-tree: 'A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold these three years I come, seeking fruit on this fig-tree, and find none, cut it down; why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.' Luke xiii. 6—9.

"The digging about the fig-tree, and dunging it, is removing the power of Satan from it for a thousand years, (Rev. xx.) that if they bear fruit during the thousand years, by the author being removed, on which the woman cast the blame, the tree shall not be cut down, but the door of their tabernacles shall be opened, and their spirits be put therein, so their natural bodies shall be made a house for their spirits with their soul to dwell in, they being made perfect men. Then will I free the woman's seed.

"And how will the first Adam do, who cast the blame on me, when he said the woman gave to him, and he did eat? Will he not stand as a guilty sinner, when he sees the woman's seed and those that join with her free, and Satan on whom she laid the blame cast?

But if the tree no increase bring,  
When I've removed Satan's sting ;  
Then Satan with the man will stand,  
And from the fall he will contend—

That it was neither man nor him  
That caused the fall ; but all the blame  
Belonged to me, on whom 'twas cast ;  
Who for man's help the woman plac'd.

For if the fig-tree nothing bear,  
When I in judgment do appear,  
The devil joined with the man,  
The honour of the war will gain.

And I shall with the woman stand,  
Though in the image of the man,  
As I did on the cross appear,  
And felt the fatal nails and spear.

So will they wag their heads and mock,  
And boast as when my life they took ;  
That Satan and the man have won,  
And I, the woman's seed, undone.

Then I shall stand behind the veil,  
And witness men and devils smile ;  
The powers of darkness here contend,  
My honour now is at an end.

And bind me on the cross to stand,  
That I should never thence descend—  
To set the banish'd prisoners free,  
For whom I suffered on the tree.

But how can I, JEHOVAH, bear  
To see the devil triumph here ?  
No ; though he may his jury spend,  
Yet I, the Lord, will be his end.

“ The unbelievers say that Moses said, in one part, no man should see God and live, (Exod. xxxiii. 20 ;) but in another he said they saw God, and did eat and drink. (xxiv. 11.) This parable I must also unfold, that thou mayest hand it to the house of Israel. I took the seventy elders and Moses on mount Sinai, and they ate and drank before me, and they saw me in the spirit, and not in their bodies. In the same manner did I appear to Abraham and Sarah : and they brought butter and milk before me, and a calf, tender and good, from the herd, and they saw us in spirit eat and drink, three persons—



one God, (Gen. xviii. 1—10;) which was typical of me when I appeared in a body, and took the broiled fish and the honeycomb. (Luke xxiv. 36—43.)

“In the same manner did I shew the kingdom to Peter, James, and John; it was transfigured before them, they being out of the body, but in spirit, and they saw the kingdom: and I said tell the vision to no man. (Matt. xvii. 1—9.) And in the same manner shall the whole house of Israel see it, before their mortal bodies put on immortality; so shall they be valiant, fearing not the revilings of men. In this manner will I conquer the evil power by revealing my word to the house of Israel.

“But I ask thee, O messenger! who is Israel? I will stretch out mine arm, and prove them. For I will not gather them by judgments; judgments are parables, they are for the unbelieving world. But he that seeks me with his whole heart, soul, spirit, and body, shall have my Spirit always upon him, till it be put with his spirit within him; and it shall testify of me, and my work, and shew him what he shall do; neither shall his body see corruption.”

Written from John Wroe’s mouth by Joseph Churchward and William Tillotson.

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*Wakefield, 16th of 2nd month, 1834.*

THE Spirit of the Lord is upon me, that I may now make known the interpretation of the parables that are left on record in the Scriptures of truth: Joseph’s dream: (Gen. xxxvii.) “He dreamed that he and his brethren were binding sheaves in the field, and his sheaf stood upright, and theirs made obeisance to it. He dreamed again, that the sun, and the moon, and the eleven stars, made obeisance to him. The sun in the heavens, which gives light to the eye of man and beast, is set a figure of the bridegroom, the Son of God; the moon, which is set in the firmament, in the heavens, to give light to the eye of man and beast by night, is set a figure of the woman;

the stars in the firmament are set as emblems of her children. The sun in the firmament, which is set for signs, and for seasons, and for days and years, (Gen. i. 14,) being set a figure of my gracious throne, where Satan has no seat.

“Joseph’s sheaf is set for the house of Israel, the woman being as the bride of heaven and earth, being the mother of the new creation, bride of the Son: the Son, who is Christ, the Bridegroom, made obeisance to her, because she was pleasant to his eye: he held out the golden sceptre to her—she touched the top thereof—it crowned her with life, and she became a bearer thereof with the husband. The moon in the firmament being set the resemblance of her body, the life of her became as the sun, and even her own body made obeisance to the life of her; and the stars being her branches, they also bowed to her. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days; in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.’ Isa. xxx. 26. The light of incorruption being as much inferior to the bride and bridegroom as the moon is to the sun; and the light of the bridegroom sevenfold above the light of the sun in the firmament.

“And she was set to beautify the sun, and the sun to make obeisance; and this is the interpretation of the parable: and when mortal shall have put on immortality, all the different lights that shall shine together shall see it performed, as one light against another. This is the latter Adam and the latter Eve, which is made and created in the six days, which are six thousand years; but Satan’s power increasing, the days are already shortened. (Mark xiii. 20.) And all that dwell in the heavens and on the earth shall see it performed.”

Written from John Wroe’s mouth by William Tillotson.

*Leeds, 30th of 3rd month, 1834.*

"YE shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people." Exod. xxxi. 14.

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And the Lord said unto Moses, This man shall surely be put to death: all the congregation shall stone him with stones, without the camp." Num. xv. 32, 35.

"Whosoever shall do any manner of work in the sabbath hours, as I commanded Moses to put the man to death who gathered sticks, so will I command the destroying angel to destroy their bodies: neither shall the sabbath breakers be able to escape into the holes of the rocks and caves of the earth.

"A certain man had a servant, who said unto him in a light way, 'I wish I could go to our sabbath to-night.' The master said, 'Oh! it is Friday night, that your Lord was crucified: I'll not have your blood on me.' So the servant went, and called at a public house in the hour. The elders of the church heard of it, and he said to them, 'My master sent me an errand, and I called and got a pint of ale.' And he went with that lie in his mouth. I tell you, if it were possible, that master would enter in at the end before that servant.

"A certain woman had an unbelieving husband; and she said, 'It is a fine night; I could like to go to our meeting.' He answers, 'I'll not have your blood on me.' So she went, and met a friend, and got a cup of tea. I tell you that husband would enter in before her if it were possible. But as regards the common salvation, he'll be a bright star in heaven when she is in hell.\*

: "Petitions will be granted in Parliament until

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\* Her spirit not having a house to dwell in at the first resurrection.

the people will not know what to ask, and will bring on a civil war. And the corn bill will pass, but not at this time."

[This has been in part fulfilled by the reduction of duty on foreign corn.]

"There shall be winds that shall take carriages, &c., above the clouds; and when they come down they shall be dashed in pieces. This ye shall hear in a short time."

[Several hurricanes have subsequently occurred in different parts of the globe, which, although only approaching to the verification of this prophecy, are scarcely if at all known to have any parallel in history, such as that in the 9th month, 1834, which (as the prints at that time declared,) had desolated the island of Dominica. By its destructive effects on buildings 20,000 persons were for four hours exposed to its fury, and the works of two-thirds of the sugar estates levelled to the ground, and in many instances the canes and coffee trees swept from the surface of the earth. The whole line of the town (Roseau,) and its vicinity, to a considerable distance from the beach, was strewn with fragments of houses and trees. A hurricane occurred on the 7th of the 1st month, 1839, which extended over Ireland, the north of England, and south of Scotland, which, for about three hours and a half, raged with fury scarcely ever before known in a part of the world so far north, leaving traces of its unparalleled effects in the whole of its progress, the unroofing and blowing down of buildings, or parts of buildings, scattering hay and corn stacks, and uprooting trees. An Irish Journalist writes, "The annals of Ireland do not furnish anything in the remotest degree parallel to this hurricane." A Tornado occurred at Natchez, on the 7th of the 5th month, 1840, during which the air was black with whirling eddies of house walls, roofs, chimneys, huge timbers torn from distant ruins, all shot through the air, as if thrown from a mighty catapult.]

Mary Laycock, of Bradford, being present at this

meeting, John Wroe said to her, "Dost thou think them words are fulfilled which I spoke to thy husband?" She said she did not recollect what the words were. Ann Burnley said she did. John Wroe's words to James Laycock were as follow: "Thou hast told the things which are not true." James said it was a lie. John said, "If it is a lie thou shalt be prospered in thy business as thou hast been before, but if not thou shalt not be so." Since that time his prosperity has declined, and he is brought almost to beggary. Charles Robertson asserted that John Wroe said further to James Laycock: "If it is not a lie thy conduct shall prove it;" which is also fulfilled by his continually getting drunk and swearing.

"The Jews are going to prevail; a bill will be passed for their emancipation the same as the Roman Catholics; and they will have liberty to buy land and houses in many nations, that they may be grafted into the good olive, that the vine then may be grafted into them."

Written from John Wroe's mouth by William Tillotson.

*Wakefield, 20th of 4th month, 1834.*

THAT passage which says, "He that receiveth whomsoever I send receiveth me;" means any one that walks in the laws, and seeks to do them. "Thus saith the Lord: if one comes in the name of Christ, and walk not in the commands, refuse him; but if one come, and use not that name, trade and traffic with him."

Written from John Wroe's mouth by William Tillotson.

*Wakefield, 11th of 5th month, 1834.*

THIS is the explanation of every male being circumcised on the eighth day: "The word of the Lord came unto me, saying: In the eighth day, which is the eighth thousand years, all Adam's branches that ever had mortal life shall come to life; some in mine own image—some in the image of the angels—and

some lower than the angels, but higher than Adam was, because these have a soul, which he had not. The life of blood is Satan's kingdom; and circumcision is typical of his kingdom being cut off; as Esau being an hairy man was set typical of the old world, and Jacob being a smooth man was set typical of the new world."

Written from John Wroe's mouth by William Tillotson.

*On the 20th of 5th month, 1834.*

JOHN WROE was commanded by the Spirit to go to Leeds, and declare the word of the Lord to the operative cloth manufacturers, whose employers had turned them off about a fortnight before, until they should withdraw from the trades' union, and sign a document, that they would not again join it, nor any union for the like purpose.

During the time they were out of employment they had frequent meetings on Hunslet Moor; the number in attendance was stated in the *Leeds Mercury* to be about ten thousand. On the above-named day, John Wroe visited a number of them at a house in George's Street, to whom he said, "The Lord is not with you, but your king is Satan. Do you recollect what Jesus said? 'The servant is not above his lord, but shall be as his lord.' And if your club had become masters, and had employed those who were out of employment, the Lord would have been with you, and you would have been as your masters: but now ye are delivered into the hands of Satan, and he will leave you ashamed; and you will go back to your masters to beg for employment, and sign contrary to that which you have before signed."

Witnesses, Matthew Shaw and David Brummitt.

*Wakefield, 21st of 5th month, 1834.*

"MANY prophets shall arise, and deceive many: and these are the prophets that turn from my word, and bring forth their own wisdom, and bring in an easier

way than the way that I have chosen. And for Bartholomew Blake, I will cause him to stink with those in whose eyes he beautifies himself; and I will cause my Spirit to overshadow him, so that the evil spirit shall leave him, and leave him ashamed in the midst of his followers, because he has entered into my house at a private door, and has spread my word among such as himself. Some it shall catch, and some it shall snare.

“But see that thou be not like him, but stand thou with the rod of my word, for I will have but one standard—one leader, till I get an hundred and forty-four thousand prophets and prophetesses. Then I will let go my Spirit, and it shall overshadow the nations when the door is shut, and they shall be ashamed.

“He that hath my commands with him, and keepeth them, I will shew that my Spirit that is with him, (to go forth with my word,) has the key of every man’s heart, and it shall unlock the hearts of those whom he shall address; and as the tunnel of a furnace poureth out the metal, with which it has been fed, so shall those who hear my word turn out their silver and gold to support the speakers. For the time is come that he that doubts not shall not provide purse or scrip, and those who do so are not fit for my work.

“This command is to all my children: Let them support my treasury, for the support of the preachers till they be endowed. Then they shall not require support from their brethren that are joined with them. But it shall unlock the hearts of those who have been enemies to support them. But the hearts of those who have signed must first be proved, whether they will give their mite towards supporting my work or not. But I see them feeding one on another, and devouring one another; and the flesh of the right arm devouring the flesh of the left.

“In the woman is the promise, and with her seed will I end. For it is circumcision that shall cut off

Satan's kingdom; for I have set it the resemblance of that, and he hateth it, because he knoweth that it is against him. And for thee, thou must yet remain many days; for with a strong hand will I drive thee, and push thee, till they push thee out of the nation. For murder, stealing, whoring, lying, and witchcraft, must be brought against thee."

Written from John Wroe's mouth by William Tillotson.

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*On the 10th of 6th month, 1834.*

JOHN WROE, accompanied by Joseph Churchward, started from Wakefield to go to Ireland, by way of Leeds, Manchester, and Liverpool. John Wroe being unwell they stopped at Leeds till the 12th instant, and then proceeded to Liverpool; David Bullough, of Leeds, went with them. John Wroe was very unwell; they had him put in a warm bath, but it made him worse. David Bullough thought he would hardly have been got out alive. On the 18th instant they embarked for Belfast, where they arrived in about twenty hours. On the 20th they arrived at New Town Ards, county of Down. John Wroe was still very unwell. At four o'clock on Sunday, the 22nd, he preached on the Bowling Green, at the last mentioned town to about four or five hundred people.

From Joseph Churchward's Journal.

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*New Town Ards, 22nd of 6th month, 1834.*

THE words of the Lord came unto me, saying: "Return thou back into England; for if thou settest thy foot in a land it shall be sufficient for me. For into many countries shalt thou go, and it shall be as though thou only set thy foot there. Hast thou heard the boasting of the people in Ireland, touching their crops? Their boasting must appear greater than my word, so that my word may appear little in the eyes of the unbelieving world; but they shall hardly have time to boast, for a part shall be destroyed with fire, and burnt up with fervent heat.



For all this, other nations shall come to borrow of England. No total famine can appear in England, because of the house of Israel; for the famine in other nations shall drive them into England."

On the 23rd instant, John Wroe returned to Belfast, and in the evening preached to a great number of people in Sandy Row. Afterwards, going to his lodgings, a great number of people were round him: he asked a man to get him a chair, which he did, and he stood up. Before he spoke two policemen came, and inquired whether he was licensed or not? He answered "Yes." They then said, "We will protect you." And they stopped till he had done. On the 24th he embarked for Liverpool, where he arrived next morning, after a very rough passage.

From Joseph Churchward's Journal.

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*Brotherton, near Pontefract, 20th of 6th month,*  
1834.

"DOST thou hear the cry of the people for rain? They cry for the earth to be watered, to give them an increase; but who crieth for my Spirit? I will water them the earth, and sweep away part of their crops, and one part by fire: the thunderbolts shall roar, and set their crops on fire with their buildings."

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*Wakefield, 4th of 7th month, 1834.*

"THERE are many old believers that have been in from the beginning, and will continue to the end; whose covetousness will rob them of that which they might have had, because they remember their former works, thinking they have done so much. I will open the hearts of the people to support the preachers, so that they shall contend one with another which of them shall have the preachers to their houses; but the old ones must be tried. And he that proposes a thing in his heart to give to me, the Lord, and gives it not, the Spirit shall not abide on him, but a dry east wind will be upon him. Some will be ruled by their wives and some by their husbands."

*Leeds, 6th of 7th month, 1834.*

“ART thou afraid of this congregation, before whom thou standest? Stretch forth thine hand to the east and the west, that the clouds may give forth their rain, mingled with fire, that it may destroy man and beast, as well as crops, in many nations. The time is come that thou shalt go before the learned men, and declare my word before them, that I may then bring my judgments upon them; for thou must stand before kings, rulers, bishops, deacons, and doctors of all denominations, that the poor of the flock may receive the word by the way side; for the word that is printed shall gather more than he that preacheth, for the word is to feed those that are gathered from day to day; if not they would die by the way side. As meat nourishes the life of the blood, so does my word nourish the life of man; and as iron sharpeneth iron, so does the brightness of the countenance of those that have my Spirit heat and attract the zeal of my word in them, so that they shall appear as though they were swimming in the river of life.”

*Wakefield, 8th of 7th month, 1834.*

THIS is the interpretation of the sin against man, and the sin against God, and of the two debtors, and of the first and second death. The first death is the death of the body, which is the sentence upon the first Adam and his seed for the six days, which are six thousand years. “In the day that thou eatest thereof thou shalt surely die.”

Unless they put forth their hands to the tree of life, at the time and times when the door is opened, which is every two thousand years till the sixth. Every evil temptation with which they are tempted to break the commands, in what manner ever it be, though it be not put into execution, the wages of it is the first death, which is the death of the body, so that death reigns over their bodies during the six thousand years. But he that putteth his evil temptations into execution sinneth against God, and can-

not be forgiven but of God. And these are the two debtors—the one fifty pence, which is he who had his sins forgiven while he lived in his mortal life, but his body died the first death; and the other five hundred pence, which is he whose body died, and his sins not forgiven, the second death will have power over his soul till the final resurrection. (Luke vii. 41—43.)

“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” Matt. x. 28. But within the sixth thousand years, he that asketh for his sin to be taken away, and hath my commands, and keepeth them, the same loveth me, and his soul and body shall gain eternal life; for I will set my hand a second time upon his mortal body, and send the branch of the same Spirit that rested on Jesus, the woman’s seed, and it shall deliver his body from the first death, and make it immortal in my own image. But those who have died the first death, and the second death having no power over them, will be as the angels, and have heavenly bodies, and not earthly; neither can they die any more.

“Let no man rob me; for he that robbeth me robbeth his own inheritance, and despiseth his own body. Walk ye according to my word, that your children may see it; for I require of every father, of every shepherd, of every coachman, of every captain of a vessel, and of every master of a firm, the blood of those over whom they are placed, that they shew them, and walk according to my word, that which they believe; for he that believeth I require his belief; for he that never knew me, nor believed, shall rise up in judgment against those that said they believed, and did not the work, and condemn them; so that the first generation shall rise up and condemn the second, and the second shall rise up and condemn the third; and out of the third I will gather Israel.

"I conclude all in unbelief, that I may shew my mercy unto all, (Rom. xi. 32,) that I may subject them in hope (viii. 20,) at the last resurrection that I wrought six days, which are six thousand years with man, that he that wrought with me should reap with me, and enjoy the things which I had created for myself, that he should dwell in me and I in him; and he should possess the life of me.

"The life of God, which he shall possess, is celestial, which is heavenly; the body of man, which is flesh and bone, blood being the mortal life of it, is terrestrial, which is earthly; but when the life of God, which is celestial, is put within him, he will be both celestial and terrestrial. But those whose bodies die are raised spiritual, so that their bodies are not terrestrial, but only celestial as the angels."

Written from John Wroe's mouth by William Tillotson.

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*Wakefield, 6th of 9th month, 1834.*

"THE master shall fear the servant, and the servant the master. The kings shall fear their subjects, and the subjects their kings: sword to sword—cannon to cannon—steam to steam, shall roar in battle: nation against nation. And the thunderbolts in the heavens shall play: towns, villages, and countries shall be burnt up by the lightning, which shall proceed from the thunderbolts, for this is the day wherein my vengeance shall fly.

"And Satan, the officer, shall execute my wrath upon those that have put their evil temptations into action: this do I permit during the last of the six days of labour, to prove to men and angels that I reign, and that I permit Satan, who is the father of all lies, till it be proved that he has no power but by permission; that these who run after witches and wizards, instead of inquiring at my hand, may also know that they have chosen him who has deceived them. For Satan is an adversary to my Spirit, though he be bound to serve it. But if ye break my commands I become your adversary, and you must

agree with me, or else the words in the book shall condemn you, and Satan shall be your officer, and he shall hold you till it be proved that I have paid the utmost farthing on the cross for all men, especially for those that believe that I should preserve their souls and bodies alive; and for those who have sought for the preserving of their souls, who shall be revealed with me; and for the third, which have died under the sentence of the second death, whom Satan holds as prisoners till the final resurrection; but he that agreeth not with me, but agrees with Satan still to do evil, I will destroy saith the Lord. For I am your Lord and master, who abode upon the woman's seed, whose life they took, but I raised it to life by my Spirit."

Written from John Wroe's mouth by William Tillotson.

*Wakefield, 7th of 9th month, 1834.*

"AWAKE, O Israel! for now thou shalt put on thy strength, when other nations shall lay in ashes; for thou canst not be hid. For kings shall break in upon thee, and they shall steal my word, which is given unto thee; and they shall see their own works written therein, that they may tremble and fear before my word, and serve it."

Written from John Wroe's mouth by William Tillotson.

*Wakefield, 26th of 9th month, 1834.*

"YE must leave the first principles of the doctrines of Christ, (Heb. vi.,) which is the doctrine of the salvation of the soul, and pursue for the redemption of the body; (Rom. viii. 23;) for if the body be preserved the soul is also. For the redemption of the body is greater than the salvation of the soul; because, if ye receive the redemption of your bodies, your souls are saved also; for your bodies are of more value than meat, or drink, or raiment. (Luke xii. 23.) 'Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls; who, when he had found one pearl of great price, went and sold

all that he had, and bought it. Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.' Matt. xiii. 44, 45, 46.

"The field is the body of man; the hidden treasure is keeping my commandments; buying the field where my secrets are hid, is keeping the law and the gospel; the doing of the work is the payment for the field."

*Wakefield, 1st of 10th month, 1834.*

"I PERMITTED Satan, the officer, through his crafty temptations, to subject man to the fall, that my creation might be proved during the six days of labour; that he that believed in me and repented during the first, second, and third dispensations, though his body was under the curse, I would preserve his soul; and at the first resurrection give him an incorruptible body as the angels. And at the final resurrection I will also be merciful to those whom Satan, the officer, has holden in prison; that their eyes being opened, the curse may return upon himself, he being their tempter and deceiver, that I may be glorified in all my creation—that all in heaven and on earth may serve the works of mine hand.

"Satan attracts all but those who continue to ask for the fulness of my Spirit always to abide on them; and they upon whom it resteth will see my kingdom clearly; and it will bear them from the evil one, as the pains bear the child from the womb, and they shall obey my laws. And I will draw the water up out of the sea as with a pump, and the fish with it, clean and unclean; and I will see who will eat of that which is clean, and that which is unclean. And it shall be in the newspapers that it raineth fish and whales, and they shall drop as the rain, and the land shall stink with their carcasses."

[Fulfilled in part.—A phenomenon was observed on the sea shore at Kilkee, which was a matter of

no little surprise to the visitors assembled there. Vast shoals of shad and sprat covered the beach in such quantities that the natives were occupied for hours in gathering them up. The previous night the thunder and lightning was awful along the sea shore.—Irish paper, August, 1835.

Also, about the end of the year 1837, was a shower of fish of a larger kind, on the south east coast of Scotland, which were gathered by the inhabitants for food.]

“And I will send whirlwinds, and gather up the sand in the wind, and send up the sand in clouds, and it shall destroy cities; and it shall be mingled with stones, and shall break down their roofs, and beat in their walls.”

[Fulfilled in part.—On the 28th of November, 1834, at the village of Raffhatten, on the frontiers of Wallachia, was a shower of small stones, the smallest of which was about a quarter of an inch in diameter, and the largest about the size of a marble. They were of a light slate colour and very heavy. Extracted from the *Kraiserliche Staats Zeitung*.]

“And I will send vapours of fire out of the earth, and it shall destroy man. And I will now go to war with all those nations that war against my people, and they will seek my servant whom I have sent to Israel, and I will hide him as in the days of old, and the kings of the earth shall seek for magicians and astrologers. And for the twelve witnesses which bare testimony, while I abode on the life of the woman’s seed, when I appeared in the midst of them I breathed on them, and said, Receive ye the Spirit, (John xx. 22,) and it shall teach you what to do; and by the truth of that Spirit did they confess that the fulness of the Spirit they had not but by measure, and that they only saw the kingdom in part, (1 Cor. xiii. 10—12,) because the door was shut against them till the sixth day, but that within the sixth day it should be opened again, for the fulness of the Spirit to all that asked; and it should then

shew them the fulness of the kingdom and its righteousness, and the things that pertain to that righteousness."

Written from the mouth of John Wroe by William Tillotson.

*Wakefield, 2nd of 11th month, 1834.*

"THERE will be many who call themselves believers seen in public houses, and the world will say 'Is this your religion? I have a book of your laws in our house.'

"The power shall be taken away from the Gentile churches, that the ministers have no salaries but from their own congregations. There will be camp meetings a mile long, crying for the preserving of their souls; but the preserving of the body will be hid from all but those who are of Israel.

"Of the Gentiles, and them that are grafted in with them, the law is not required till Israel separate themselves and seek for Christ to be grafted into them, with the law, to keep it in them. Paul says, 'I had not known sin but by the law.' Rom. vii. 7. And the death of the body is the wages of that sin (vi. 23,) till it be taken away. (2 Thess. ii. 7.)

"Some will stand up in parliament and say their religion is no religion: another will say it is false. Where is there a people that have laws like theirs, which uphold our laws?"

Written from John Wroe's mouth by William Tillotson.

*Wakefield, 7th of 11th month, 1834.*

"It was not my will that there should be evil, but I permitted it that my creation might be proved before angels and men. If there had been no evil my glory would not have been manifested, nor would the angels know from whence came their happiness; so I said by Amos (iii. 6,) 'Shall there be evil in a city, and the Lord hath not done it?'

"When two nations meet to fight, before they begin they try to make peace, but a proud officer draws his sword, and says, 'I will not make peace.'



So it is said the Lord is a man of war: yet before I draw my sword to fight against my creatures, I propose making peace; but Satan blinding them, they refuse doing so. Then how unjust it would be for them to be punished eternally. Ought ye not to pity them, and pray for them, seeing Satan has drawn his veil of darkness over all flesh, that they should be happy in their wickedness till they were found out? For I said by Paul, 'The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;' Rom. viii. 20; that power might be manifested at the final resurrection."

Written from John Wroe's mouth by William Tillotson.

*Wakefield, 14th of 11th month, 1834.*

"A MAN goes a distance, and buys a quantity of goods, and leaves them; the seller sends him a bill of the goods, but that does not satisfy him, he must have the goods: but before that he must send the money: so it is with my laws and promises. Buying the goods is joining the covenant; the laws are the bill of the goods; the keeping of the laws is paying for the goods; the receiving of the goods is receiving the life of the kingdom, which is their mortal bodies putting on immortality. And as the goods cannot be had until the money be remitted, according to the bill of the goods, no more can immortality be obtained without the fulfilment of the laws."

Written from John Wroe's mouth by William Tillotson.

*Wakefield, 30th of 11th month, 1834.*

"WHETHER is a man who makes a lie, or a man who tells a lie the greater sinner? He who makes it. Whether is he who makes an image or picture, or he who worships it, the greater sinner? He who makes it; because he causes numbers to sin besides himself."

Written from John Wroe's mouth by William Tillotson.

*Wakefield, 11th of 12th month, 1834.*

FROM twelve to one o'clock this morning the words of the Lord came unto me, and the Spirit is now upon me, to make known the vision and the interpretation.

I saw a youth, and he brought a little book unto me; and it appeared very old; both the letters and the paper appeared yellow through age. And I saw the laws in the Old Testament wrote therein; and I saw another book added, and I saw some leaves as though they were pasted in. And the words of the Lord came unto me, and the youth said unto me "The older book is the Old Testament; and the newer is the New Testament; and the leaves that are pasted in is the interpretation of each book; and thou must shew this book to every nation where thou goest; and thou must shew it unto kings and rulers of people. But the poor men will steal it by the way-side, and the angel will write it on their hearts, and in their minds, and in their foreheads, and it will make them priests and prophets unto the God of Israel. For the Gentile house is to be made celestial bodies of heaven—it is given unto them. And the priest of the Gentile church, which was set typical of the woman's seed, being set as an ensign for the Gentiles, that their souls might receive incorruptible bodies, being by name Melchizedek; when Abraham was returning from the slaughter, he knew that the Most High had delivered him from the hands of his enemy. Abraham remembered his God before he remembered his earthly house, and he gave a tenth of the spoil unto the priest, for the work of the ministry. And the priest blessed Abraham, and received the tithe at his hand, and said, 'Blessed be Abraham of the Most High God, possessor of heaven and earth.' (Gen. xiv. 18—20.) Signifying that his earthly house, which was his body, should put on immortality. This is the interpretation of the tithe: The Lord God has commanded you to give tithes to the

Gentile priests, according to the laws of their countries, till ye be delivered, for it is typical of what the aliens shall give to the terrestrial bodies. For he that does the work that is wrote in them books, his body shall be made both earthly and heavenly, and possess both the new heaven and the new earth. (Isa. lxxv. 17.) The earth shall be their footstool, and the heavens their throne; and the old earth, which is the aliens, shall serve them, and the celestial bodies shall minister to them, with angels and arch-angels. This is that honour which they shall be honoured with."

Written from John Wroe's mouth by William Tillotson.

*Wakefield, 15th of 12th month, 1834.*

"THE Hebrews kept not the law, if they had they would have had no need of sacrifices; so I permitted them to redeem their souls by the blood of animals, until the expiration of the two thousand years. But they offered sacrifices contrary, and ate them unworthily; they confessed not their sins, but hid them, and still ate of the sacrifices. I then fulfilled my promise which I made unto Eve, that she should bring forth her seed; and my Spirit rested on it, and fulfilled the gospel, and the righteousness of the law. And I fulfilled that which I said unto the serpent, that I would put enmity between his seed and her seed; and this enmity bruised the heel of her seed, but I by it overcame sin in the flesh. And I put an end to sacrifices, that whomsoever lived and believed in me should never die, but their bodies should have eternal life. And I would fulfil unto them the promise which I made unto Abraham and his seed; that they should possess both heaven and earth, which is their natural bodies should possess the life of heaven, that their earthly tabernacles should be the footstool for my Spirit, with their spirits to dwell in, to be the life of their temples. But they refused me, and I gave them up till my Spirit should have travailed a second time in the

womb of Zion; I hedged up their way of circumcision, that it should be to me as their sacrifices, as if they cut off a dog's neck, or sacrificed to an idol, or swine's blood.

"Hear and understand, and give righteous judgment, O vain man! He that is circumcised, and believeth not in me, shall not gain eternal life of his earthly tabernacle; for I have given them up saith the Lord, and that body shall perish as the Gentiles. And I committed the gospel of the circumcision unto Peter, that he might be a minister of it, till the fulness of the Gentiles, as a witness against the Hebrews, who kept not the law. But I committed the gospel of the uncircumcision unto Paul, that he might be a minister unto the Gentiles, that if they fulfilled the righteousness of the law it should be counted to them as circumcision was to the Hebrews, for the redemption of the souls; (Gal. ii. 7; Rom. ii. 26.) But they sought not for the fulness of my Spirit, so they kept not the law; so they were commanded to confess their sins: 'Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.' James v. 16.

"They were commanded also to eat bread and drink wine, and by it they should redeem their souls, but not their bodies; as the Hebrews with circumcision who kept not the law, received the salvation of their souls by redeeming them with the blood of animals. But if they had kept the righteousness of the law, there would have been no need for them to have made confession of their sins, nor of sacrifice of bread and wine.

"But when they come before the priest, and eat of the sacrifice to renew the gift of my body and my blood, that I should forgive them; they confess not, but hide their whoredom, and their wicked works. That which is made known they acknowledge, but that which they can hide they acknowledge not. They take the bread and wine to be seen of one

another, are they not as the Hebrews; they that continue so I will feed them no longer. For 'Who-soever shall eat this bread, and drink this cup of the Lord unworthily, eateth and drinketh damnation to himself.' 1 Cor. xi. 27—29.

"I will now prove them; I have now brought forth my Spirit to rest on him that asketh, and he that believeth in me as the Scriptures have said, (John vii. 32,) and is circumcised, and asketh for my Spirit, I will give him it; and it shall fulfil all my promises that I have caused to be recorded in the Scriptures. It shall interpret every parable, and make known every hidden mystery; neither shall any man be able to teach him. He shall know the things before it come to pass; and the things which have before been done shall be in his understanding; for have I not said, and will I not do? For I will go on till every curtain be drawn back, and every secret made known. I will provoke both the Hebrew and the Gentile by what I will give him that asketh for sin to be taken away, and to be kept from it without sacrifice and repentance. I will give him a well of living water, springing up in him, to everlasting life, that where I am he shall be also: I will be their God, by being the life of their temple, and they shall be my children; I will be their father and they shall be my sons and daughters, the heirs of the inheritance, that their souls and bodies may have eternal life. My Spirit is the seal of their inheritance, and they have set their hand to the seal, that I am God.

"And he that preacheth this gospel according to this revelation, I will give him a white stone, and he shall be a pillar in mine house. I will send him unto the nations, and clothe him with a change of raiment, and open the eyes of all Israel wherever they be. And as a mother taketh a little child and nurseth him, so shall Israel take him. They shall feed him with earthly food day and night, and he shall feed them with my word. My Spirit shall

rest on him, and overshadow them, and open their eyes, and give them hearts of understanding. It shall engrave my law on each of their hearts; neither shall they go out of my fold, but they shall stop at home, and divide the spoil with me.\* I have fought the battle."

*Wakefield, 17th of 12th month, 1834.*

THIS morning the words of the Lord came unto me, saying, "Cry in the ears of the house of Israel, that my Spirit is among them; and if they will ask for it, and obey its voice, it shall give them all things that they stand in need of. It shall engrave the righteousness of the law on their hearts and in their minds. And as they have been bold to do evil, so shall they be bold to do good; and as they have been bold in wickedness, so shall they be bold in righteousness; and as they have been bold in breaking my law, so shall they delight in obeying my law.

"Is it not recorded in the Scriptures that I would put enmity between the seed of the woman and Satan, and is it not fulfilled? Did he not bruise the heel of the woman's seed? And her seed is at enmity with him. Have I not redeemed her seed? Is it not waiting to see who will ask for the Spirit that it may bruise the evil in them? Is it not recorded in the Scriptures that I will be inquired of for this? Did not Sarah say, 'Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son?' Gen. xxi. 10. But did her son obtain the fulfilment of this promise? He obtained the temporal sceptre, and was typical of the spiritual, because he was the seed of man, but the promise was unto the seed of the woman. Did not the brothers and sisters of Rebekah send her away with these words: 'Thou art our sister: be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them?' Gen. xxiv. 60. Did not Rebekah bring forth Esau

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\* Stopping at home is keeping the law.

and Jacob, which were set typical of two nations that the old world should serve the new one? Was it not said to Rebekah, 'Two nations are in thy womb, and the elder shall serve the younger?' Gen. xxv. 23. Esau, the elder, being set typical of the aliens, who are the old world, whose lives should be preserved, that their bodies should not die for a thousand years. Was not Jacob set typical of the new world? Did Jacob obtain the fulfilment of this promise, that the elder should serve the younger? He obtained the temporal sceptre, but not the spiritual: Jacob has reigned over Esau, and Esau has served him, yet has not Jacob obtained. Though Leah and Rachel were descendants of the same family that Abraham was, and built the house of the whole twelve tribes of the children of Israel, (Ruth iv. 11,) the covenant being renewed from time to time, yet did not this house obtain only the temporal sceptre, but the spiritual remained only under the promise. How was it that they obtained not? The promise was unto the woman, that her seed should obtain, but the house of Israel refused.

"He then took the temporal sceptre from them, and gave it unto the Gentiles, and scattered the house of Israel into many nations. Who was this woman a descendant from, that the promise was to, according to the flesh? Was she not from Ruth the Moabitess? 'And Boaz said unto the elders, and unto all the people, Ye are witnesses this day that I have purchased Ruth the Moabitess to be my wife. And all the people and the elders that were in the gate said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and famous in Bethlehem.' Ruth iv. 9, 10.

"Is it not written in Isaiah xi. 10, 'And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious?'

“Was not Joseph, of whom Jesse was the root, the adopted father of the woman’s seed according to the flesh? But it was only by adoption, according to the promise. But I, who am a Spirit, who rested on him, am without father, without mother, without descent, having neither beginning of days nor end of life; and I made her seed as my son, and yet the life of him is the father. And while I rested on the woman’s seed I fulfilled the things that were given for man to do. But the seed of man refused it, and put it to death according to the flesh, and I raised it again by putting my Spirit within it, and made it immortal, and dwelt in it, it being my temple, that I might afterwards return a second time, and rest on the seed of man, as I rested on the seed of the woman; and give life to them that live, which are Israel, that they should not sleep, but by obeying the law they should still live, and their mortal bodies put on immortality.

“Now, have the Gentile house obtained this spiritual sceptre? The Gentiles have obtained the temporal sceptre; they reign over the house of Israel by their laws, and they offer sacrifices of bread and wine, for the remission of their sins, as the Hebrews offered the blood of animals for the remission of their sins, that they might receive heavenly bodies. So they are yet both in unbelief of obtaining these promises: but he that shall believe shall obtain.

“For I set all my works in the first six days of the first thousand years, that each day should stand a figure of a thousand years. And yet I divided the six into three days, standing typical of three generations: that within the third day, though their bodies were dead, those who believed in the remission of their sins, their corruptible bodies should put on incorruption within the third day; and they should receive heavenly bodies, and be as the angels. According to the words which I, by the woman’s seed, said to Martha, ‘He that believeth in me though he were dead, yet shall he live.’ John xi. 25.



“ But those who are living in the third generation, in the sixth day, to them I would fulfil my words, ‘ And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people.’ Isa. xi. 11. And redeem the seed of man, as the seed of the woman, which agrees with the words which I said further to Martha, ‘ He that liveth and believeth in me shall never die.’ John xi. 26. For the promise was unto Abraham, and to his seed, that the spiritual sceptre should be sure to them; and should arise out of Zion, with the promise unto those that are of Israel. ‘ There shall come a star out of Jacob, and a sceptre shall rise out of Israel.’ Num. xxiv. 11. ‘ And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant into them, when I take away their sins.’ Rom. xi. 26, 27. For greater is he who continues to ask for his sins to be taken away than he that asketh for his sins to be forgiven; for he that has his sins taken away has no need to ask to be forgiven of them. And it is promised in Genesis xlix. 10, ‘ The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be;’ which are scattered in the four quarters of the earth, even as one in a city, and two of a family, which is as the gleanings of the face of the whole earth. For my Spirit shall go from the east to the west, and from the north to the south, and shall sort every family apart, and bring them back unto the standard of my word, and teach them what to do, that the day may come that every family which does not the work of the house of Israel may mourn apart. For I will appoint the families unto the tribes, and the tribes unto the families, and my covenant shall be in their minds and on their hearts, and my law will they not break.

“ Now, son of man! go thou forth from the east

unto the west, and from the north to the south; and the life of Israel shall go before thee, and it shall overshadow the people. It shall first rest on them, and then be put within them, and they shall know that I am their father, and they my sons and daughters. For as the house of Israel was built by Leah and Rachel, their seed being the twelve tribes of the house of Israel, so will I set my hand a second time, and build a second house by the families of the descendants of Joseph's two sons, Ephraim and Manasseh. I will name the name of the tribes of their forefathers upon their families. These are the twelve families in the house of Joseph, and the twelve tribes in the house of Israel."

Written from John Wroe's mouth by William Tillotson.

*Wakefield, 21st of 12th month, 1834.*

"A CERTAIN lord said unto his servant, 'If I see thee in any other dress than this thou shalt be no longer my servant.' That lord then set off into a far country, to continue for a long season. The servant said then in his heart, 'I will strip these clothes off, and lay them in a chest, where they will keep clean, and when I hear tell of my lord returning, I will put them on, and he will see that I have kept both to the shape and the likeness in my clothing.' He went and did so; he got clothing according to the custom of the country, and his other companions.

"And on a certain day his lord returned before he heard the sound of him, and he saw him in the clothing in the likeness of the fashions of the world; and he said unto him, 'Did not I agree with thee that thou shouldest wear clothing according to my command? And had not I given thee the likeness of it?' That servant answered his lord; 'I have that clothing which thou preparedst for me in a chest; for I had not time to change it, for thou hast come on me unawares; but if thou wilt let me remain in my stewardship I will sell this clothing, and the money I will return into the treasury.'

"Then that lord said, 'If I had found thee in thy stewardship, I would have given thee life to thy body, but instead of life, death is appointed to thee.'

"I tell thee he that is of Israel will not claim as much land as will be a burying place; for that which has been dead to him shall be restored back again in life. And he that is building houses and purchasing land, with a view for his children or relatives, his body shall die, and his money shall be devoured, because he has mocked me. But he that trades and traffics with a view to do good unto his spiritual brother or sister, his earthly temple shall inherit the life of heaven in its clearness.

"And this command is to the whole house of Israel, with a law and a statute. Israel shall acknowledge no one to be his brother or sister; no earthly parent shall he confess to but he that seeks to do my will. He that is joined in my covenant, and builds houses, plants vineyards, purchases estates, and wears clothing contrary to my word, shall not hear the sound of my coming, neither shall he know the time till death is upon him; for my appearance shall slay him—it shall be to him as the brightness of the sun in the firmament is to a person that cometh out of a dark place, and it shall destroy him. The space of time that he remaineth he shall seek death; gnashing and wailing shall continually be before him; it shall be as two kings drawing two nations to battle; and as he who gains the victory over his enemy shall hear the shrieks of them that are wounded, so shall it be to those upon whom I come to execute my vengeance. But he that has built a house to himself, when I anoint his eye with the eyesalve, he will do as they did in the days when I overshadowed the disciples; for my Spirit overshadowed them, and they sold their possessions, and put the money into the treasury, and the poor were fed according to their need.

"But hear, O Israel! I will now do greater than I did then; my Spirit shall always abide on thee,

both by day and by night; it shall be a girdle to thee—it shall be as a sword in thy right hand, and a staff of defence in thy left. And he that is possessed with the evil power shall shake before thee; for my Spirit was before he was, and he must serve it, for it is a restorer of life,—first to Israel, that they may be made like unto me, their redeemer; then to those who have sought for the remission of their sins, that their corruptible bodies may put on incorruption, and receive bodies as the angels. This is within the sixth thousand years; and on the seventh the aliens shall know of my blessings by Satan being bound; and on the eighth the souls of the wicked shall be raised out of the corruptible bodies into incorruptible bodies, houses for their spirits to dwell in; and they shall return to their former estate: as it is written in Ezekiel xvi. 55, ‘When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.’ For the whole race of Adam’s seed is for ever and ever, being two thousand years in each, to fulfil my words by Jesus: ‘Every branch that abideth in me I will purge;’ John xv. 2; and his purging shall be as gold, which is in the midst of the fire; and every time that it returns out of the vessel he shall bring forth more fruit.

“And I will prove them by things which men say are unfair. For was it by fair things that Jesus, the woman’s seed, was proved to be the Son of God? It was putting him to death, which was contrary to the law; he having fulfilled it, proved him by raising him from that death.

“So shall the house of Israel be proved by those who are not numbered with them, being permitted to do unfair things unto them; and if they endure those unfair things, and do good against them, it shall prove that they are Israel.

“And this is the strait gate and the narrow way

of which I foretold you, which shall lead them to the immortal life of their natural bodies. And these are they which I set over the mortal life, which is the old world, and the life of me shall rule them; then those nations shall acknowledge that I am the father, and Israel my sons and daughters, and they their servants. And thou shall tell them the name of the Spirit that has given thee this is Jehovah."

Written from John Wroe's mouth by William Tillotson.

*Wakefield, 28th of 12th month, 1834.*

"AND if a man sell a house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established to him that bought it, throughout his generations, it shall not return at the year of jubilee." Lev. xxv. 29.

"This is the interpretation: If one who has joined the covenant become not free, and makes not haste to become free, he sells his earthly tabernacle, that tabernacle to which he ministers to be the life of it; and if he purchase not that house back again, by returning to obedience before the end, he shall lose that house, and another of his brethren shall come in his place, and wear his crown; and that place shall be confirmed unto the other in eternity, at the year of jubilee.

"Therefore did the woman's seed say, (Luke xiii. 28, 29,) 'There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and ye yourselves thrust out: and they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God,' with those who shall inherit it, who are the bride and bridegroom. 'Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.' Rev. iii. 11.

“ Abraham, Isaac, and Jacob, and all such like, whose bodies have died in faith, will be in the kingdom of God, but will not possess it; for greater is he that possesses it than he that is in it. But they will receive incorruptible bodies, and possess the kingdom of heaven, and they will minister to the kingdom of God, but none will possess it but those whose mortal bodies put on immortality, for it is the life of their temples.”

Written from John Wroe’s mouth by William Tillotson.

*Wakefield, 31st of 12th month, 1834.*

“ IF a woman has born a man child, she shall be unclean seven days. She shall continue in the blood of her purifying three and thirty days.’ Lev. xii. 2. 4. The law that a woman should be unclean forty days after the birth of a male child—this is the interpretation, each day standing typical of a hundred years; forty hundred being four thousand, which shews that the god-man, the bridegroom, was made on the fourth day, which is the fourth thousand years, and put on immortality on the fifth day; and the bride, the god-woman, who is the seed of both the man and the woman, shall be complete within the sixth day. ‘ But if she bear a maid child, she shall be unclean two weeks; and she shall continue in the blood of her purifying threescore and six days.’ Verse 5th.

“ This shews that the wicked, whom the second death hath reigned over, will return to their first estate on the eighth day, which is the eighth thousand years. ‘ And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.’ Rev. v. 13.

Written from John Wroe’s mouth by William Tillotson.

**Addresses of the Persons who wrote the Communications from JOHN  
WROE'S Mouth.**

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William Muff, senr., Little Horton, near Bradford, Yorkshire.—*Dead.*

Robert Blackwell, Charlestown, near Ashton-under-Lyne, Lancashire.  
*Dead.*

Samuel Walker, Tyrrell Street, Bradford, Yorkshire.—*Dead.*

Robert Harling, Thornhill, near Sheffield, Yorkshire.

William Cook, Gibraltar.—*Dead.*

William Lees, Park Bridge, near Ashton-under-Lyne, Lancashire.—  
*Dead.*

William Tillotson, Noyna Side, near Colne, Lancashire.—*Dead.*

William Muff, junr., White Lane, Whibsey, near Bradford, Yorkshire.

John Taylor, Messrs. Gladdish's Lime Works, Gravesend, Kent.

Samuel Lees, Park Bridge, near Ashton-under-Lyne, Lancashire.

William Mathews, Castle Precincts, Bristol.

Samuel Swire, junr., Ashton-under-Lyne, Lancashire.—*Dead.*

Robert Stewart, Edinburgh.

Sarah Pile, Ilfracomb, Devonshire.

James Shand, shoemaker, Briggate, Leeds, Yorkshire.—*Dead.*

John Shaw, No. 2, Senior Row, Spring Street, Sheffield, Yorkshire.—  
*Dead.*

Martha Campbell, Trosley, near Town Malling, Kent.—*Dead.*

Robert Wallace, No. 68, Navy Row, Morrice Town, Devonport.

Joseph Churchward, Stoke, Devonport.

Robert Mattinson, sailor, Sunderland, Durham.

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